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Religions**

**Vol. 34  
1930**

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# The Review of Religions

Edited by MIRZA BASHIR AHMAD, (Qadian),  
and  
MAULVI FARZAND ALI, (London).

Vol XXVIX.

JANUARY, 1930.

No. 1.

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THE LONDON MOSQUE.

83, Melrose Road, Southfields, London, S.W. 18  
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# The Ahmadiyya Movement.

The Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mehdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets, he came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the true and real Islam and seeks to uplift humanity and to establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashirad-Din Mahmud Ahmad, under whose direction the Movement has established Missions in many parts of the world, the following being the addresses of some of them:—

- (1) THE LONDON MOSQUE,  
63, Melrose Road,  
Southfields,  
London, S.W.18, England.
- (2) THE AHMADIYYA MOVEMENT IN ISLAM,  
Sufi M. R. Bengalee, M.A.,  
56 E, Congress St., Suite 1307,  
Chicago, Illinois,  
U.S., America.
- (3) THE AHMADIYYA MOVEMENT,  
Commercial Road,  
Salt Pond,  
Gold Coast, West Africa.
- (4) THE AHMADIYYA MOVEMENT,  
Rose Hill,  
Mauritius.
- (5) THE AHMADIYYA MOVEMENT,  
25-27, Aiof Street,  
Okepopo. Lagos,  
Nigeria, W. Africa.
- (6) THE AHMADIYYA MOVEMENT,  
Box No. 305, G.P.O.,  
Perth,  
W. Australia.
- (7) THE CENTRAL (E.A.) AHMADIYYA MUSLIM  
ASSOCIATION,  
P.O. Box No. 554,  
Nairobi (Kenya Colony).
- (8) MAULVI JALALUD-DIN SHAMS,  
Tarlqun Nasirah,  
Haifa, Palestine.
- (9) MAULVI RAHMAT ALI,  
c/o Daved Kampoen,  
Djawa, Padang, S.W.C.



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HĀFIZ JAMĀL AHMĀD, AHMADI MISSIONARY IN MAURITIUS.





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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
نَحْمَدُكَ وَنُصَلِّي عَلَى رَسُولِكَ الْكَرِيمِ

In the name of Allah, the most Beneficent and the most Merciful. We praise Him and invoke His blessings upon His Prophet, the exalted one.

*"A prophet came unto the world and the world accepted him not, but God shall accept him and establish his truth with mighty signs."*

## Notes.

### THE NEW YEAR.

The year 1929 has passed away and another year has been born. The nineteen twenty-nines are over: the nineteen thirties have begun and we earnestly hope and pray that the elements of discord and strife that were born within the old year may be buried along with it, and that the march of humanity towards a better and a more peaceful order of things may continue unchecked.

Of the events which shaped themselves during the past year, there are some, the effects of which, for better or for worse, are bound to be felt in the present year and in all likelihood may extend even beyond that period.

In the Islamic world these events are the Afghan revolution; the Palestine disturbances; the efforts of the Labour Government to arrive at a settlement, satisfactory to both the parties concerned, of the Egyptian question, and the painful realisation of Hindu aims and aspirations



that has been brought home to the Muslims in India by the Nehru report and the passing of the Child Marriage Act in the teeth of Muslim opposition.

These events are of such an outstanding significance that it will not be out of place to draw the attention of our readers to a few of their implications.

The Afghan revolution is a source of pungent regret on the one hand, and on the other a source of solace and comfort. The terrible loss that Afghanistan has suffered during the civil war has sapped her strength, and it will take her a long time to recover from the shock. But it is some satisfaction to remember that, in case the rulers of Muslim countries go too far in their reforms and begin to cut themselves loose from Islam, the Muslims have the love of their religion strong enough in their hearts to rise up in wrath and drive away such ultra-modernists. While recognising that ex-King Amanullah was actuated by high patriotic motives, it cannot be denied that, in his zeal to imitate the West in all its ways, he decidedly went a little too fast and that, what was still worse, he went a little too far. Happily, General Nadir Khan, as he then was, came to rescue his country from the turmoils, uncertainty and horrors of civil war, and a grateful nation has rewarded him with a crown. May he live long enough to see his country happily united and strong once more!

Of the other three events, a revised Treaty between England and Egypt is a step in the right direction, and we hope that the two countries will soon be brought more closely together in relations of a stronger and more permanent friendship.

Muslims in India and Palestine, however, are passing through very anxious days. Although the unfortunate Arabs are demanding nothing but what they have every right to demand (the right to have their country for themselves, to live in it a decent life without the constant dread of being swamped by an increasing influx of foreigners), it is yet a hard irony of fate that the Mandatory Power which is pledged not to do anything against the interests of the native Arabs, fails to see that by encouraging



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Jewish immigration on such a large scale she is violating and dishonouring her own pledge. The Palestine question is more important than British politicians seem to think, and the gross injustice that is being done to the Arabs is entirely undeserved. More depends upon a satisfactory solution of the Palestine question than Great Britain seems to realise and the sooner the clouds are dispersed the better for everybody.

In India also there is much cause for anxiety. The Hindus are united in their efforts to get the Nehru Report accepted by England as the future Constitution of India. This proposed Constitution reduces Muslim voice in self-governing India to an ineffectual dying whisper, and leaves the Muslims, in provinces where they are in a minority, as well as those in which they form the majority, utterly helpless and at the mercy of the Hindus. When bloody riots in connection with the slaughter of cows and the passing of the Child Marriage Act in the teeth of strong Muslim opposition keep continually reminding them how anxious the Hindus are to enforce their own ideas and culture upon the Muslims and the length to which they are ready to go in order to do this, the only course left open to Muslims is to demand certain safeguards. Justice and fairness demands that these should not be denied to them. The future peace and prosperity of India will depend upon the Constitution which will be granted to it, and we hope that loopholes for the creeping in of strife and civil war will not be left.

So much for happenings in the political world. When we turn to things spiritual and religious the outlook is bright and full of hope. Our Missions in America, Africa, Sumatra, Palestine, Syria and England are making excellent progress and the number of Ahmadi Muslims in these countries is steadily increasing. Almighty God, in the Holy Quran, says:—

“Allah has ordained ‘I will most certainly prevail, I and My Apostles.’”

We, therefore, hail the New Year with a strong and hopeful confidence, born of the firm conviction that, however lowering the clouds may seem at present, there is a



bright and glorious future before us. Islam is going to prosper, and all who try to put obstacles in its way will be swept aside and the world will hear of them no more. So it has been decreed by God the Almighty, and so it shall come to pass.

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## PALESTINE DISTURBANCES.

It is a grave responsibility to write in the Press about affairs of national or international importance. Careless, ill-considered, ill-advised or ill-informed statements in the Press are more at the root of intercommunal and international discord than anything else, and conscientious writers, therefore, first carefully study the facts of the case they intend to write about before they proceed to lay their thoughts before the public.

But, from an article by a Dr. Taraknath Das on "The Arab Revolt and the Massacre of Jews in Palestine," and another short note on "Minorities in Palestine and India," published in the "Modern Review" of Calcutta, it would appear that some people and some periodicals, unfortunately, do not see the necessity of pursuing such a course. The article by Dr. Taraknath Das displays a regrettable lack of correct information on his part about the actual facts of the case.

He calls the disturbances in Palestine by the name of "revolt," whereas the regrettable occurrence was really no more than a case of rioting between two rival sections of the population of Palestine. Secondly, he lays all the blame on the shoulders of the Arabs and describes the clash as "the massacre of Jews by Arabs." But if we go deep enough into the causes it at once becomes clear that it is the aggressive Zionist policy that is causing trouble in that country, and that the so-called massacre was not at all so one-sided. As all the world knows, the Palestinian Arabs did not object to the Jews coming to the Wailing Wall and weeping and praying there. What they objected to was the Zionist attempt to strengthen their claim on the Wailing Wall and the adjoining site by using these in a way which, if allowed to continue for some time, might constitute one



step forward towards complete Jewish possession and control. They (the Zionists) erected a partition on the site, brought chairs and benches there, and tried to install electric light—things which they had no right to do. To this the Arabs objected strongly, and when they found that nothing was being done to safeguard their interests, they naturally were goaded into taking the law in their own hands. We can say they were wrong in doing so, but we cannot say that the violence that was resorted to was unprovoked.

Moreover, it is also a fact that the Jews, after raising native Arab feeling to white heat, were themselves never slow or unwilling to hit and to hit hard. If Dr. Taraknāth Das thinks that the trouble in Palestine was due to Arab fanaticism, all that we can say is that he is ignorant of Zionist aims and aspirations in that country and the history of the dispute about the Wailing Wall.

Religious fanaticism that, from intolerance of the religious views of others, leads to violence and bloodshed, is a base and unworthy sentiment that well deserves all the outpourings of pious wrath from just and worthy people. But may we venture to suggest to Dr. Taraknath Das that, in order to ease his mind by denouncing this wicked tendency, he need not take the trouble to go to a distant country, of the affairs of which his knowledge is so imperfect and poor. He can find objects and occasions nearer home which amply deserve his censure. He cannot be unaware of the fact that his countrymen and co-religionists, the Hindus, have again and again massacred thousands of Muslims and burnt down their homes simply because they dared to kill some cows belonging to them in order to observe certain religious rites and provide themselves with meat on a certain day of festival. If the cow is held sacred in the Hindu religion the fact cannot by any means be understood to confer on the Hindus the right to enforce cow worship upon those who happen to know better, and, failing that, to massacre them and burn their homes. This is religious fanaticism, if anything is, and Dr. Taraknāth Das will be doing his beloved India invaluable service if, instead of attributing the desire of the Palestinian Arabs to safeguard their legitimate rights and privileges to fanaticism, he occupies himself with the task of opening the eyes of his co-religionists to their own fanaticism.



The other note also that has been referred to in the beginning is equally unjust and misleading. It seeks to draw a parallel between the Muslim Minority in India and the Jewish Minority in Palestine. All those who know anything at all about the history of the "National Home for Jews in Palestine" will at once see that there is no point of similarity between the two. The Muslim element in India amounts to about one-third of the entire population of that country. The Jewish element in the population of Palestine, before the Policy of the Balfour Declaration came to be adopted by the mandatory power, was infinitely and incomparably small. Moreover, the Arabs are not trying to keep the Jewish Minority out of their own (as the Hindus are trying to do in India), but are making desperate efforts to safeguard themselves against the ever-mounting wave of Jewish immigration into the country.

"Indian Muslims readily sympathise with the Arab viewpoint," not because "the Arabs are greatly in majority in Palestine," but because their country and what rightfully belongs to Arabs is being handed over to foreign immigrants. It is, therefore, useless for the Hindus in India to try to justify the policy of suppression which they have decided to adopt, or rather, which they have adopted towards their Muslim countrymen on the ground that Arab Majority (which is mainly Muslim) is adopting the same towards the Jews. The Muslims in India are not demanding anything more than what they are entitled to, but the Jews in Palestine clearly are. Not only are they demanding it but they are grasping it through pressure exerted in a number of ways on the Mandatory power, and that is what is exasperating the Arabs in Palestine. It is obvious, therefore, that there is no point of similarity between the situation in Palestine and the attitude of Hindus and Muslims of India towards each other. Neither the Indian Muslims nor the Indian Government are trying to strengthen the Muslims' claims in India by bringing in Muslims from abroad and installing them in India to the detriment of Hindu Interests. The Muslims do not want "excessive representation" in India, and what they demand for themselves in that country they have actually given to the Jewish Minority in Palestine.



## MUSLIM FASTING.

(MAULVI SHER ALI.)

“O ye who believe, fasting has been enjoined upon you as it was enjoined upon those before you, that ye may become pious.”—(The Quran, II., 184.)

In the above verse, the Muslims are told in the first place that fasting is not a new institution; it is no new burden that has been laid upon them; it is a very old institution, and all those nations that have passed before them and among whom prophets appeared were commanded to observe fasts. Secondly, they are told that they should not look upon fasting as a useless burden; it is meant for their good and the chief advantage which they will derive from it will be that they will learn to be pious.

How does fasting lead to piety? In order to know this, we must see what a keeper of fasts is required to do. He is required to restrain himself from the indulgence of his appetites from the break of dawn till sunset, for one whole month. He may have plenty of good things to eat and drink, but in obedience to the command of God, he will not touch them.

Now, when he has practised the avoidance of what is otherwise lawful for him, merely to seek the pleasure of God, it becomes the more easy for him to avoid those things which his divine Master has declared to be unlawful. When, for instance, during his fasts, he did not



taste the food which he had earned by lawful means and he practised this abstinence for one full month, how can he be expected to taste a food which has not been so earned? Thus it is that fasting leads to piety.

Again, it is not only from the indulgence of his appetites that a Muslim is required to abstain during his fast; he is also required to abstain from all kinds of false words and false actions. "If you don't abstain from evil words and evil deeds," said the Holy Prophet, "God has no need of your abstaining from food and drink." For the acceptance of fasts, it is essential that the man who fasts should also abstain from all sorts of evil words and evil deeds. Similarly, said the Holy Prophet (May peace and the blessings of God be upon him), "When you are fasting, abuse not anybody nor quarrel with any; and if any person quarrel with you, turn away from him, saying, 'I cannot quarrel with you, for I am observing a fast.'" Mark how fasting is meant to teach a Muslim not only to lead an innocent and spotless life, but also to live as a peace-loving citizen.

Again, not only is a keeper of fast required to eschew all forms of evil, but he is also exhorted to practise charity. "The Holy Prophet (May peace and blessings of God be upon him)," says a tradition, "was the most liberal of men, but in the month of Ramazan he was more liberal than a gale."

Thus, fasting is a sort of drill which a Muslim is made to undergo that it may become easy for him not only to abstain from all kinds of evil and to live peacefully as a law-abiding citizen, but also to do good to his fellow-beings.

Fasting serves another purpose also. The rich and the well-to-do are enjoined by Islam to help their less for-



tunâte brethren; and fasting is designed to prepare them for this purpose. By fasting they are enabled to realise the trouble and the pain which the poor and the indigent have to suffer on account of their poverty. It often happens that the poor have nothing to eat and have to remain without food for days. But the rich who have had no occasion to experience starvation cannot fully realise the distress of the starving poor. Fasting, however, supplies that occasion. While keeping fast, they have to go without food and drink from the break of dawn till sunset; and feeling thereby the pinch of hunger and thirst they come to know what the sufferings of the poor and the indigent really mean. Thus feelings of sympathy for the poor are engendered in their minds and they are made to love the poor all the more.

Fasting has a lesson for the poor also. "Every act of virtue has a reward," said the Holy Prophet, "which varies in degree, but fasting is an act of which God Himself is the reward. Man fasts for God and God Himself will be his reward." Thus fasting is held out to be a deed of the highest virtue which brings the highest reward, and the lesson which the poor can learn from this is that if they bear the sufferings of poverty with complete resignation to the will of God, like a fasting man who bears the pain of hunger and thirst in obedience to His will, they will be entitled to the same reward which is promised to a keeper of fasts.

Many and varied are the uses of fasting, but the few I have tried to indicate above suffice to bear out the truth of the words of the Holy Quran which say :

"O ye who believe, fasting has been enjoined upon you as it was enjoined upon those before you, that ye may become pious."



## WHY ISLAM APPEALED TO ME.

(NORA SURAYYA NYE).

Islam when understood correctly is neither so flexible nor so inflexible as outsiders would have it.

It introduces material improvement and comfort, and has no serious objections to any customary dress, dwelling, science or government.

Islam seeks to improve social standings and succeeds where other religious, social and political systems have been found so wanting. The race, colour and class questions and other similar problems, such as drink and divorce, for instance, which have a direct bearing upon individual and national happiness and prosperity, have been so beautifully solved by Islam that the world would be a much better place to live in if everybody adopted Islamic teachings.

When the head of a king touches the floor-mat side by side with the poorest day labourer of the town in one act of adoration to the Creator, inequalities of position in life merge into the common unity and dignity of the brotherhood of Islam. Islam judges everyone by his personal merit and worth rather than by the circumstances of birth and descent.

I think, for one to be sober, patient, industrious, gentle, obedient, cheerful, modest and reasonable, is to find the height of bliss, and the religion which can eminently cultivate these qualities in us is not to be despised.

I believe in the absolute sincerity and divine mission of Islam. No one who studies Islam correctly and with sufficient fair-mindedness as to be impartial, can arrive at any other conclusion. It is so absolutely full of life and vigorous messages, it is the essence of vitality.

Christians often refer to Islam as a fanatical religion. I was told so once by the vicar of a Christian church where I was a member. I realise now that this was per-



haps rather an envious statement on his part. It seems that he secretly wished that his own congregation and parishioners would be only as "fanatical."

A deceased relation of mine, a widely-travelled man, who had sailed the Seven Seas and seen the five, large continents, made the statement on returning from Bombay that the Christians went to church once a week with the sense that they had performed all that was necessary, but that the Muslims were the most devoted to their religion, giving praise and gratitude of their own free will five times a day.

Twice every year the Muslims hold two festivals, when the entire population takes a holiday. Yet during this time no extra police is required to keep order, for insobriety is unknown among Muslims. The contrast between the celebrations of the Christian festival of Christmas and New Year's Eve and the celebration of the two Muslim I'ds is very striking indeed.

The Christian fasting during the Lent of Forty Days is hardly recognised; in fact it is openly ridiculed. But Ramāzan is vigorously and scrupulously observed. During this month high and low all perform their daily labours, from digging to pen scratching, unrefreshed by food or drink, all actuated by the same motives of godliness and piety. It would be no injustice to say that this spirit is totally lacking in present-day Christianity.

One thing noticed by Christian missionaries is that it is very difficult to make a Muslim change his faith. Such a thing is very rare indeed, and even at that, very few of those who do get converted are any real credit.

Islam is an enormous power, full of self-sustaining vitality—when its principles are rightly understood and diligently practised they bring peace to the mind and purify the soul.

Someone has said: "The deepest thing in our nature is this dumb region of the heart, in which we dwell alone with our willingnesses and unwillingnesses, our faiths and fears. In these depths of personality the sources of all our outer deeds and decisions take their rise. Here is our



deepest organ of communication with the nature of things; and compared with these concrete movements of the soul all abstract statements and scientific arguments sound to us like mere chatterings of the teeth.

I feel quite a different person since I accepted Islam. It has influenced my whole life and the innermost essence of my being. Christianity did not go so deep and lacked in stability. I do not know how far or how deeply it affects others. I am speaking of my own experience and this is what I felt. I required something that I could rely upon always; I wanted to feel firm and solid ground under me. What I actually stood on, when a Christian, was a dumb belief in a number of things which I was never able to understand—which were constantly taxing and worrying my understanding.

When younger I was for ever asking questions from those who would listen to me about the doctrines I was taught to believe in. There were so many things that puzzled me. The queries that rose in my heart about the Divinity of Christ were overwhelming me. I was told by those who undertook to answer my questions that I was required to believe that Jesus was the Son of God and that belief in the Saviour was essential for the washing away of our sins. Just recently I met a friend of mine. It was something like a shock to her to hear that I had become a Muslim. As soon as she recovered from the surprise she said to me, "But surely you realise that you can not do without Christ? You need to be saved and forgiven by him before you can ever hope to enter Heaven. Do you quite realise the gravity of the step that you have taken?" My answer to her was that I certainly realised the gravity of the step that I had taken, but that I did not agree that another person was needed to die a physical death on the Cross in order that I might live spiritually.

Mankind, according to my idea, can not be redeemed by a belief in the Divinity of a person or his death on the Cross. Our own actions alone can redeem us, and the great appeal that Islam makes to me is that it indicates to one the right course of action and gives one the strength to pursue it. Thus and thus alone can we be saved. The other paths take us nowhere and only lead to confusion.



## PROFESSOR MARGOLIOUTH ON IDEALS OF ISLAM.

(S. NIAZ).

The British Empire is justifiably proud of being the largest Muslim Empire in the modern world, and the question of its continued prosperity and power has become inextricably bound up with the fate of such Muslim countries as Egypt, Arabia, Palestine, Mesopotamia, Persia and India. In these circumstances it is only natural that literary, historical and political societies in the centre and capital of the Empire should now and again evince a passing, or more or less permanent interest in the traditions, the religion, and the modern thought movements which guide and control the lives of millions in the Muslim world.

In November, 1928, Professor Margoliouth spoke in the Near and Middle East Association on "The Holy Quran," and this year the learned Professor spoke on the "Ideals of Islam" in the Central Asian Society. Those who have read any of Professor Margoliouth's writings upon Islam, or those who were present at either of these meetings, can not be unaware of the fact that the estimate formed by the Professor of the religion of Islam and the people by whom it is professed bespeaks of anything but a fair-minded and unbiassed study. His speech on the first occasion contained statements of such a grossly misleading character that we were forced to ask him certain definite questions in this connection in our issue of January, 1929. These questions still remain unanswered, and we take this opportunity to remind Professor Margoliouth that he owes it to the Muslim world either to substantiate his



statements or withdraw those of his remarks to which exception was taken.

But this is only by the way. We leave the Professor to answer those questions at his leisure and pass on to a brief examination of the lecture he delivered in Burlington House on the 4th of December. The first thing that strikes us in this connection is the curious fact that, while on the one hand so much is said in the Press and from public platforms about the necessity of creating and developing a spirit of friendliness and goodwill between England and the Muslim peoples, men like Professor Margoliouth are so frequently provided with an opportunity to spread the poison of their misconceived notions and biased opinions. Professor Margoliouth (judging from the character of his utterances on these two occasions and the tone in which they were delivered) would seem to be full of a strong personal venom against Islam. The evident satisfaction which he feels when he thinks his thrust has gone home and the look and tone of malignant ridicule and satire which he cannot keep out of his voice on such occasions amply testify to this fact. Yet, of all the people who are competent to speak on the subject, the choice of two well-known societies, which claim to be interested in the Muslim world, has, for two successive years, fallen on a person whose opinions, if they are worth anything in the eyes of Englishmen, can only result in increasing the misunderstanding which already exists between the two peoples.

We wonder whether an Englishman would think that Great Britain was being given a fair chance to justify itself and vindicate its honour if a Russian Communist of the deepest dye were to be invited to speak on the Ideals of the British Empire. Professor Margoliouth indisputably lacks that sympathetic understanding of Islam (one can be critical without being unfair and unsympathetic) which, according to all fair-minded people, must be a necessary qualification of anyone who undertakes to speak on the subject. The choice in these two instances was distinctly ill-advised, and we hope that these Societies, when again



arranging to have lectures upon Islam, will either give some Muslim a chance to speak on his religion or at all events choose some orientalist whose bias against Islam is not so deep-seated and pronounced.

After this preliminary remark, which we have been compelled to make, in view of the necessity of developing sympathetic and friendly relations between Great Britain on the one hand, and Muslims on the other, I proceed to say a few words about some of the points raised by Professor Margoliouth in the course of his lecture. The first point he discussed was the attitude of Muslims towards Christians. He quoted Mr. Eldon Rutter to the effect that "the Christian is more hated throughout the Islamic world than is Iblis himself." It was further stated that Michaud Bellaire, who is said to have profoundly studied Islamic Northern Africa, also was of opinion that hatred of the infidel Christian is the fundamental argument whereon the whole policy of the government (of Morocco) is based. Continuing, the Professor said that texts of the Quran could be quoted in favour of the theory that the ideal of Islam was the unity of Muslims against all who did not belong to this community. It is a pity that he was content to leave the matter of these texts at that, and we can not help wondering why he should have refrained from actually quoting some of these. It can not be said that he refrained from doing so because he did not wish to tire his audience with long quotations. In a paper which claimed to discuss the ideals of Islam—a paper which contained such lengthy quotations from the writings of Mr. Eldon Rutter and Michaud Bellaire—space could and ought to have been found for such texts of the Quran which inculcate into the Muslim the spirit of antagonism and hate, evinced by him in his dealings with non-Muslims. To those who may have had reason to doubt the accuracy and unerring character of the observations of a Rutter or a Bellaire, would it not have been a much more convincing argument to have actually quoted the texts which are responsible for this unfriendly attitude of the Muslim to the rest of the world?

Beyond a doubt the Professor could have made a



better point by actually producing the texts in question. When pressed upon the point at the end of his lecture and definitely requested to quote these texts, all that the Professor did was to refer to verse 27 of Sura *Al-i-Imrān* which runs as follows: "Let not the believers take the unbelievers for friends rather than believers." The word *auliya* which has been translated as "friends" means a very intimate and close friend—so close and intimate as will guard the interests of the other party with the same devotion and zeal as those of his own, a friend who can be safely relied upon to further, to the best of his ability, the interests of the other party in this relationship. For a proper understanding of this text, it is necessary to bear in mind that when a state of war comes to exist between two peoples who for some time past had been living in peace, individual friendships have to be readjusted and more often than not suspended altogether for the time being. Europe has had ample experience of this during the late war, and thousands must still be alive who had to renounce their individual friendly relations with persons of the enemy nations. No Englishman can have been foolish enough to expect a former German friend of his to make the interests of Germany a secondary consideration with him and let British interests have the first place. When national issues are at stake, individual friendships automatically sink to a level low enough to be practically non-existent and cease to actuate men in their actions. It is true that when two men, who before the war were on friendly terms with each other, meet under the altered circumstances, the element of personal venom will not in many cases be present between them. They may even treat each other with greater courtesy, fairness and justice than is usually the case in times of war. But notwithstanding all that, no sensible man can look upon his friend of some time ago as a fit person to be entrusted with the knowledge or conduct of such affairs as may be likely to affect the strength of his country in the field. The verse here under discussion embodies nothing more than the principle which is followed all the world over in times of war.

When the Muslims, after bearing the severest persecutions for thirteen long years, at last took the field, they



still were a handful of harrassed, helpless and homeless people. Most of them were men of such outstanding integrity that, but for their new freak (as their acceptance of Islam was called), many of their kinsmen still regarded them with secret feelings of sympathy. The Muslims in the simplicity of their natures were disposed to regard such of their silent and passive sympathisers as their *aulyā*, or in other words as their close, intimate and devoted friends—friends in whose hands their interests would be safe and secure. God here tells the Believers that considerations of individual friendships become eclipsed by the importance of national issues and that they should not make the irretrievable blunder of looking upon members of the opposite camp as the supporters of their cause and the guardians of their interests.

That this passage refers to the relations between believers and unbelievers in times of war is made unmistakably clear by verses 60: 8, 9, which run as follows: "Allah does not forbid you respecting those who have not made war upon you on account of your religion, and have not driven you forth from your homes, that you show them kindness and deal with them justly. Allah only forbids respecting those who made war upon you on account of your religion and drove you forth from your homes, and backed up others in your expulsion that you make friends with them."

Moreover, even if it were to be conceded that the verse has a general application and is not intended to be applied in time of war alone, it does not preclude the meting out of just and fair treatment to non-believers, as was clearly the intention of Professor Margoliouth to imply. Not to admit a person to one's confidence and not to entrust one's interests to him does not necessarily mean that one should regard him with feelings of enmity and hatred.

Special stress was laid on the feelings of bitter dislike which Muslims in North Africa have for Christians, and Professor Margoliouth took considerable pains to impress it upon his audience that this dislike and hostility was a direct outcome of the teachings of Islam. Although he



claims to know of a number of texts in the Holy Quran which "are in favour of the theory that the ideal of Islam was the unity of Muslims against all who did not belong to the community," the Professor refrained from producing any in the course of his lecture. When pressed, however, on this point at question time, he referred to only one single verse—the one which we have just examined. This brief examination will convince all fair-minded people that the Professor's tendency to theorise (at least as far as it concerns Islam) is fatally inclined to make dangerous errors. But there is another fact which has altogether escaped the Professor's attention, and for all we know that fact may be more responsible than anything else for the hostility of Muslims towards Christians in North Africa and elsewhere. May we humbly suggest that this feeling may be entirely due to certain circumstances in those countries for which the Christians themselves are responsible? Is it not a fact that Christian Europe has usurped the lands of Muslims in North Africa—a place where the meek lambs have no right to be? To hold free-born nations in abject bondage through sheer, ruthless, brute force can not, by any trickery of words, or powers of high-sounding but hollow eloquence, be shown to be means calculated to win the love and esteem of unfortunate, downtrodden peoples. May we therefore venture to ask the Professor what good has Christian Europe done to Muslim North Africa that it expects the Muslims of that part of the world to forget their fetters and the people who forged them and be eager to love and cherish the Christians? It is the imperialism of Christian nations and their selfish exploitation of weaker peoples (of which the Muslims have been the greatest victims in the modern times) that is responsible for the hatred which countries writhing and groaning under their heel bear towards them. The Muslims, however, are willing and eager enough to forget these old sores and endeavour to usher in a new era of a better mutual understanding. But it is highly regrettable that persons like Professor Mārgolieth needs must keep their minds constantly running on these grievances by making narrow-minded, unjustifiable and absurd remarks which are miles away from truth.



In discussing the Wahabis and their occupation of the holy places in Arabia, Professor Margoliouth spoke of the innumerable sects that have sprung up within the circle of Islam and, in his usual suggestive and half-taunting way, tried to throw much ridicule upon Islam on this account. It does not seem to have struck him, however, that it was only fair for him to say a word or two to make his audience grasp the difference between the different sects in Islam and the different sects in Christianity—in which there are at least as many of them, if not more. We can not for a moment believe that the learned lecturer was not aware of the fact that all the sects in Islam agree in the main essentials of the faith. All sects, for instance, believe in the Unity of God, all agree in believing in the claims of the Prophet of Arabia (may peace and the blessings of God be upon him), and all agree that the Holy Quran embodies the final and most perfect teachings and contains the best moral code for the guidance of humanity. Similarly, all the sects are unanimous in their belief in the day of judgment and a life after death. Neither can we imagine for an instant that Professor Margoliouth does not know that certain sects in Christianity regard Jesus Christ to be a Divine being, equal in rank and power to the Lord God which is in heaven, whereas certain others regard him as no more than a Messenger of God raised by Him for the guidance of mankind. It is obvious, therefore, that sects in Islam are different to the sects in Christianity, and we fail to account for the manifest unwillingness on the part of the lecturer to enlighten his audience upon this point. As for the superstitious worship of shrines and saints, we do not see what right a Christian has to ridicule Islam when in his own religion the Roman Church and Orthodox Church are replete with similar instances of foolish credulity and ignorant rites.

The Professor also examined certain pamphlets issued by the learned Sheikhs of Al Azhar, and said he did not agree with those who believe that commentators on the Quran are responsible for the distraction and consequent decay of Islam, and who urge that, if only Muslims would follow the Quran, the unity and might which characterized



Islam in the past will return once more. Here again we are afraid the Professor makes another mistake. The breaking-up of the vast and mighty empire and the loss of political prestige and power may be partly due, as the Professor thinks, "to the difficulty of organising such a congeries of countries and nations, when communication was so slow and difficult," but the weakening of the religious hold upon the Muslim mind can hardly be attributed to this or other causes of this nature. The weakening of Islam as a vigorous religious system controlling the actions of and purifying and uplifting mankind in the occupations of daily life, can only be attributed to the cause which the lecturer dismissed with such impatient haste.

Another School of Muslim Thought which has had the misfortune of failing to secure the concurrence of Professor Margoliouth in their views is the School of Thought that has sought to prove that whatever is good in European civilization has been borrowed from Islam. We do not know whether it was the intention of the lecturer to imply that it was audacious for anyone to think that Europe stands indebted to any other system or culture. We rather believe that such can not have been his intention, because it is too patent a fact for anyone to dispute that even the European civilization is the outcome of Europe's coming in contact with various systems and schools of thought and philosophy. If, however, in the opinion of Professor Margoliouth there is some particular disgrace involved in acknowledging any indebtedness to Islam, we see no harm in letting him remain in this vain delusion. We are confident that as long as European thought and culture continues to bear traces of contact with the Muslim world in the times of the Crusades and as long as there are just and generous men in the world, there is no fear that any of the credit for the onward march of humanity, which justifiably goes to Islam, will be permanently usurped by some other system.

If we remember correctly, Professor Margoliouth also referred to the excellent book of Richard Coke which has been recently published. That reminds us that in the opinion of Mr. Coke, who, if we mistake not, is regarded as a reliable authority by Professor Margoliouth himself,



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the renaissance and the religious reforms of Luther derived much of their thought from the contact with the world of Islam. Nearer to our own time, Professor Margoliouth could not but take note of the triumph of Islamic teachings with respect to drink and the laws about divorce. But he tried to belittle their significance by saying that "Islam may certainly claim priority in these two matters, but it might be difficult to show that the people of the United States had adopted them after contemplation of their beneficial effects on the Islamic peoples." We hope the Professor will not mind our pointing out to him that it is immaterial whether the people of the United States have adopted the teachings of Islam after contemplation of their beneficial effects upon the Islamic peoples. The significant fact in this connection is the truth (which, by the way, is very difficult to distort or disguise) that an enlightened, progressive, and in the highest sense a modern State has been forced by experience to admit publicly that alcoholic drinks, the use of which is sanctioned by Christianity, have a harmful and deadly effect upon the human system and that the law of divorce as provided by Christianity is defective and injurious to the material, moral and spiritual welfare of mankind. This truth has been brought home to that State with such compelling force that it has not hesitated to turn its back upon the Christian teachings and venture upon a difficult experiment. This shows that the world, through its own experience, is being driven to an acceptance of the truths preached by Islam thirteen hundred years ago—truths on account of which European nations have for centuries ridiculed Islam. It does not matter whether or not this acceptance is the outcome of a conscious process of reasoning in favour of Islam. That can be left to follow in due course as the consequence of present developments.

Much also was said about the idea of Pan-Islamism—how for centuries it has held the imagination of the Muslim world, how the Holy Quran is full of texts calculated to make out of the Islamic religion a powerful militant and aggressive state, capable of realising the dream of world dominance. Reference (although the vaguest, without giving the passages or their particulars) was here made to those texts of the Quran which have as



their subject matter the way in which a believer should keep himself provided with arms and equipment, etc., in a way to give the audience the impression that the Islamic system which claimed to fulfil the spiritual needs of humanity was in fact no better than a military system, with the aggressive spirit of wars and conquests as its central point, and which was designed to bring about the subjugation of the world. At the end of the lecture when the Professor was reminded of the fact that so far his lecture had not dealt with any ideal held up by the Quran before its followers, the answer was made that he (the lecturer) had failed to find any ideal in the Quran other than that of world conquest. But before proceeding to point to Professor Margoliouth the injustice of this remark and draw his attention to a few of the ideals held up by the Quran, we propose to examine why the idea of world conquest is an execrable crime and whether Islam is the only religion and Muslims the only people who stand convicted of this heinous offence? Considerations of space prevent us from going into the full details of this question and we will content ourselves with drawing the attention of the learned Professor to a few patent facts of modern history. Professor Margoliouth, we are sure, can not be unaware of the fact that the ideal before Christian nations is the meek harmlessness, utter lack of aggression, the Angelic gentleness and all embracing love of Jesus Christ and his supreme sacrifice on the Cross. Yet these are the nations which have silently and systematically extirpated the original inhabitants of the two Americas, of Australia, New Zealand, and a number of other islands in the Pacific and elsewhere. These vast spaces on the globe are to-day held by the white man as if they had been created for his special benefit, as if no other human being had a decent right there. In Africa, also, all the best productive and habitable parts are held by the white man. His sinister shadow darkens even the desert sands in the interior, and the wandering Bedouin, as well as the naked Hottentot, who had never crossed the white man's path, who had never in thought or deed done him any harm, have alike had to squeeze themselves and make room for the God's elect. Those of them who tried to defend their birthright and the land of their fathers came to be known in the outside world as mad fanatics,



robber bands, and low degraded vermin. In Asia, with Russia, France, Great Britain and America encircling it in an iron band, which ever keeps contracting and narrowing, the different peoples, like dumb driven cattle have for year after year and decade after decade stood patient and silently suffering, while their very life blood has been sucked away to revive and reinvigorate the dying patients across the waters. Let those from among the European peoples who accuse Islam of its imperial tendencies and dreams of world conquest pause a moment in their vehement denunciations and review their own conduct and history.

Professor Margoliouth, as he said in this lecture, believes in forming an idea of the ideals of a religion from the outlook, the mentality and the general history of the people who profess it rather than in looking for these ideals in the Scriptures and books upon which that religion is based. This is an original and an excellent idea. But we hope that the Professor will give full consideration to the facts briefly outlined above when he adopts the same line of inquiry in his study of the ideals of Christianity.

If the Muslims in their day have ruled over an Empire as vast as any the world has seen it must not be forgotten that the Muslim Kings and Emperors, generally speaking, ruled their Kingdoms and their Empires more in the interests of their subjects than do the modern imperial Governments in their possessions abroad. The Muslims colonised many lands, but their colonisation was not marked by the swamping down of the native inhabitants. If India was held for centuries by Muslim Kings the highest offices of state were soon thrown open to the conquered races. High military commands and the governorship of important provinces were often held by the Hindus under the Afghan dynasties as well as, and more so, under the Moghul Emperors. Sometimes, as in the reign of Akbar, the governorship of an entirely Muslim province like Afghanistan was given to Hindu nobles who distinguished themselves in the imperial services and showed themselves deserving of high honour. In Muslim



Egypt the native Coptic Christians throughout its history held important offices of State.

The nations which once ruled over a considerable portion of the earth, and the nations which by their former rulers were considered capable of holding the highest offices under the Crown are now governed by the European nations. It can not therefore be urged that the subject races under the Muslims showed themselves worthy of high trust and that the races now under the yoke of Imperial Europe lack in this respect. The truth is that under the Muslim rule such education and upbringing as could train them for responsible military commands and important civil offices was not only not denied to them, but was put within their reach and means. The result was that a fair share of offices in the State fell to them. Modern Imperial Governments have the same races under them. They could have educated and trained them in a way so as to equip them for shouldering their due portion of the responsibilities. What they have done (deliberately or through neglect it matters little) is to have given them a training which has made them into good hewers of wood and carriers of water, but no more.

One hears so much about railways, telegraphs, irrigation systems, and other modern conveniences with which European nations have blessed their subject nations. But, to use one of Professor Margoliouth's own phrases, "it would be difficult to show" that the pains taken by the different Governments in introducing these things are not proving more advantageous to the Imperial Governments than to the native inhabitants. Who can say that these projects were undertaken solely from philanthropic motives? One might like to say that it was really so; but how can one explain away the heartless exploitation that goes on apace under the cloak of the civilized forms of government. Muslim rulers, except in the rarest of instances, were never so grasping. If in the modern books of history they appear to be so it is because the art of bleeding nations silently to death was not practiced by them. Consequently, their pretty tyrannies stand out and are eagerly caught upon by Western historians and made much capital out of.



If the European nations were asked why they have usurped the earth they would say that they were forced to do so in order to keep themselves from going under. Imperial expansion is an evil corollary of strength and efficiency which the neighbours begin to be apprehensive about and try to check. Wars and conquests follow and the mischief is done. But the curious thing is that those who denounce Islam on account of its wide conquests forget that in this case also, as in theirs, the Muslims may have been driven to this course by the force of circumstances rather than by the idea of a world dominion.

As for the passages in the Holy Quran which impress upon the Muslims the necessity to remain prepared and well equipped, it cannot be said that the Christian nations, or any nation of the world for the matter of that, follow any other principle in international relations. If it is wrong of the Holy Quran to have taught this principle to its followers it is equally wrong for the modern powers to lay so much emphasis and waste so much public money upon their land and air forces and their navies. Where Islam has an advantage over the modern imperial races is the fact that, when Muslims were driven to pursue a policy of conquest and empire building, they treated the subject countries with greater courtesy, consideration and justice than any other nation, ancient or modern. In comparing Muslim rule with the administration of their Colonies, possessions and Dependencies by the modern Powers one is apt to forget that the Muslims were handicapped by the lack of modern means of communication and other facilities which are necessary for good government. But when the disadvantages, under which Muslims had to discharge the onerous duties of efficient administration, are taken into account, the fact will not fail to be brought home that they were more true to their trust than many Governments in our own day.

In the end we can not help giving expression to a deep feeling of regret that Professor Margoliouth should have failed to find any ideal worthy of his approbation in a book and a system which is full of the best and the most beautiful of noble and sublime ideals. Islam has held out to its followers such lofty ideals, the like of which is not to be met with anywhere else. But this subject is



too important and too vast to be briefly referred to at the end of this article. For the present we content ourselves with these remarks, supplemented by a brief allusion to the concluding part of the Professor's lecture, in which he said that "the ideal which the most thoughtful (Muslims) appear to cherish is that of embodying in Islam the moral and social reforms which centuries of experience, not always progressive, but mainly so, have taught the European nations." Nothing can be less true to facts than the remark of the Professor. The Muslims are not trying now to embody in Islam the social and moral reforms which centuries of experience have taught the European nations, simply because these reforms were embodied in Islam thirteen hundred years ago. That European nations have, after stumbling in the dark for centuries, begun to see the same light as was held aloft in the deserts of Arabia is a triumph of Islam which cannot be belittled by saying that the function of religion is not to discover ethics, but to sanctify them when discovered. Even if we apply this test to Islam and Christianity, Islam stands it far better than the other. Take the case of drink. Islam discovered for the Muslims that it was deadly to man's moral and spiritual welfare and at the same time sanctified the discovery and invested it with such an irresistible force that the Muslims broke their wine casks immediately upon hearing that intoxicants had been prohibited. Christianity, on the other hand, left its followers to suffer incalculably heavy financial and moral loss through nineteen centuries and now that Christian nations have made the discovery the sanctification that may enable them to give up drink is still lacking. "The ideal which thoughtful Muslims have always cherished," which they still cherish to-day, and always will, is the ideal which is held up before them in these words in the Quran: "Ye are the best of peoples, as ye have been raised for the benefit of mankind." It is therefore the ideal of every true Muslim to devote himself to the service of humanity by doing his best to bring the world to realise the truths which Islam discovered for mankind and sanctified to the full—truths for not recognising which the self-satisfied European nations have in the past suffered such grievous losses, and perhaps will suffer more in future, if they persist in folly of their ways.



## BOOK REVIEW.

(S. NIAZ.)

"*The Case for India*," by John S. Hoyland. (J. M. Dent & Sons, Ltd., London and Toronto. 4/6 net.)

The importance of India to the continued prosperity of the British Empire is an unquestionable fact, while at the same time it is equally indisputable that the bonds which unites India and Britain have been of recent years becoming appreciably weak. To those who have the good of either Great Britain or India at heart such a state of affairs must of necessity be a grave source of apprehension. But, however regrettable from the point of view of India's own prosperity, or the well-being of Britain, the trend of events may be, the tendencies that have been generated are bound to develop on the lines which bode little good to either, unless the causes which have germinated the widespread disaffection are carefully sought and a genuine sympathetic attempt made to remove them. This is the only solution of the numerous difficulties which threaten to poison the minds of each against the other, and failure in this is fraught with dangerous consequences for both Britain and India.

"*The Case for India*" very successfully analyses the causes of unrest in that country, and being, as far as we know, the only book of its kind, its value to the British public cannot be exaggerated. It is a sober and thoughtful contribution to the already existing mass of literature upon India. One advantage which this book possesses over all other works bearing upon the political situation in India is the almost complete lack of bias either in favour of Britain or India which is a striking characteristic of the book. It is true that the reader gets a slight impression that while



benefits of British Raj have been accorded due consideration and space, very little has been said about the shocking negligence of the Government of India with respect to certain of its duties. Britain, for instance, is the foremost sea Power with centuries of sea-going experience and traditions. It has held the destinies of a country with a long sea coast for considerably over a century now, but it never seems to have occurred to it that if at all it intends to be true to the trust it has assumed in India, it was its duty to build up and develop an Indian fleet adequate in strength and efficiency to the needs of India. In the industrial sphere also, India is a country which on account of its natural resources can secure an unassailable position in the world market for its cotton and jute industries. The history of the cotton industry in India does not require any comment. The callous indifference displayed by the Government of India towards a young industry that is being throttled to death by foreign competition is an open fact. There is a jute industry in the country, but as far as India is concerned it is as good as non-existent. It is a foreign-owned industry and the huge dividends go to fill foreign coffers. No attempt has been made by the Government to obtain for India a share in the material benefits which foreigners are reaping by exploiting its resources. The education policy of the Government of India from the beginning right up to our own days has been such that it has drawn away hundreds of thousands of young men from the soil and thrown them adrift to swell unemployment figures. It is understood in Britain that one of the foremost duties of the Government is to fight the unemployment problem, but what does Britain say of the Government of India, which through its ill-advised education policy has created this problem in a country which is capable of supporting a far greater population than what at present is found to be living there.

The evil consequences to India of the neglect of its Government in these respects are not as yet fully realised except by a very small percentage of its teeming millions, although, as time passes, the number of those who begin to see things is bound to increase. At present, however, the widespread dissatisfaction in India has been bred because



the majority of Indians "have become convinced that the average Englishman is only interested in India because it is painted red on the map, and because he wishes it to remain painted red. They declare that they themselves have been shunned and even insulted by their English fellow-students" (when they, the Indians, were studying in England), "and that no one has taken the slightest interest in them, or paid the scantiest attention to them, except persons who have wished to make money out of them."

"From time to time during the past twenty-five years—during the period, that is, since the Russo-Japanese war, which had an immense effect upon India—hurricanes of fierce political passion have swept over the country. These have resulted in each case from some incident in the relationship of India and Britain which has brought home to a proud and highly-strung people the sense of their dependence upon a Power which neither understands them nor cares to understand them. The partition of Bengal, the Amritser shootings, the appointment of the Simon Commission without an Indian representative, were such incidents. No amount of reasoned justification, no subsequent reversal of a mistake once made, has succeeded in wiping out the evil influences of such incidents upon the relationship between Britain and India. They have convinced the people of India of the fact that, when all has been said and done, they are under the control of aliens, and of aliens who lack hopelessly in 'sympathy' for their country."

This is indeed the key to the whole situation. If England could send to India men of a newer mould, men who could remove this impression from the minds of Indians, the situation would rapidly change for the better. The tension would soon be removed and the present impatience to obtain home rule at any cost, would be replaced by a saner and more practical mood that would of itself see that in races of this kind it is better to go at a steady and reasonable pace than bursting into break-neck speed at once. But, unfortunately, "as things are, the average educated Indian is firmly convinced that the English are incorrigibly insular and self-sufficient in their outlook, and callously discourteous in their demeanour." "The Indian would



rather be treated with injustice than with incivility; and he has become convinced through a long course of years, that Englishmen are not merely discourteous, but domineering and insolent. The average Englishman has his own opinion about Indians, and this opinion may account for some of his incivility. But the incivility is there and is responsible for a large amount of the modern Indian intransigence."

From a consideration of the disastrous consequences of this attitude of Englishmen in India, Mr. Hoyland passes on to the study of that instinctive dread of a wholly materialistic philosophy of life from which the East recoils in horror, and of which British rule from the very nature of things is a promoter in India. From this point the discussion merges into a review of those elements in Indian thought and culture, fundamentally spiritual in essence and outlook, which react, for the most, unfavourably to western influences. A brief study of the Hindu mind and the Hindu religion is followed by a similar study of Islam and the Muslims in India. In this part of his work the author stands at an obvious disadvantage. The dissimilarity between the mental outlook of a European and an Indian, and the difficulties arising out of the difference in language, ways of living, and the total lack of points of contact in the daily activities of life are so many and so great that it is well-nigh impossible for a European to form a correct idea of the working of the Indian mind. But in this respect also the thing that strikes the reader is not that the author has made any mistakes here, but that he has made so few. The chief among these is that Mr. Hoyland seems to be much impressed by the spirit of passive resistance and non-violence preached by Mr. Gandhi, and according to the author generally accepted by the masses in India as the guiding principle in their struggle for freedom. Excellent though the principle is, it cannot be said, however, that it holds such sway over the mind of Hindu India (the Muslims, according to this book, have been responsible for demonstration of a passive and peaceful nature ending in violence) as to turn the Hindu into a non-resisting martyr. In order to form some idea as to the depth and force of this noble sentiment, one need not go any further than a study of the history of Hindu Muslim riots in connection with the slaughter of cows. The Muslim and the Englishman both



eat beef, but whereas the Englishman is never interfered with, thousands of Muslim homes have been burnt and precious lives taken in order to enforce the Hindu reverence of the cow upon the Muslims. Such regrettable incidents continue to occur from time to time, and the failure of responsible Hindu leaders to condemn such atrocities in words and terms which may tend to diminish their frequency, proves that the creed of passive resistance and non-violence is reserved for use only against forces stronger than their own and that in dealing with a weaker antagonist another method is considered more expedient and serviceable. Nothing is further from my mind than the suggestion that Mr. Gandhi evolved this creed only to be applied when dealing with a stronger opponent, but events have made it clear that Hindu India has accepted it only as such. Otherwise the aggressive spirit which underlies the "Sanghatan" and the Mahābir Dal movements could not have made such rapid progress.

The second outstanding mistake lies in an unhappy misunderstanding of the Indian Muslims' mind and a grave injustice that has been done to him in this book. According to Mr. Hoyland "the average Indian Musalman is a man born out of due time, an anachronism in this modern world of fierce contending nationalisms. He is a man of the ancient universalisms, a man perhaps of the coming universalism; but a man out of place, puzzled, astray, in this age of nations. No wonder, then, that his presence in a new, half-formed national life creates peculiar and dangerous problems." "There are many Musalmans who have drunk deep of the new wine of nationalism, and who have come in consequence to conceive of the 'House of Islam' much as the patriot conceives of his country. These men 'think imperially' in terms of an Islamic world-dominance. The Islamic brotherhood is for them not so much a spiritual bond as a potential empire. Their chief demand is for a Messiah state, armed and triumphant, which shall give this Islamic Empire concrete being, and weld it into an irresistible military force, so that Islam may attain what is regarded as its due position of majesty and power in the world."

These and some other similar passages seem to imply that according to Mr. Hoyland the Indian Muslims are



aiming at bringing India under the sway of some neighbouring Muslim power, rather than the creation of strong and efficient self-governing India. Even if the Muslims wish to see the "House of Islam" consolidated into what he calls a "Messiah state, armed and triumphant and irresistible in military force," they are guilty of no worse crime than a legitimate desire to free themselves from the foreign yoke and rid themselves of western dominance. Let the European nations first collect and coil up their drag nets from over the Muslim countries and come back to their homes; there would then be time enough for them to denounce the world imperialism of Islam. But those who are better acquainted with the views of Muslims in India know it to be a fact that the Indian Muslim is as eager to pull the national wagon up the hill as anybody else in India. He only wants an assurance that when the load has been pulled up on to the top and he stands by it panting and breathless, the weight of superior numbers and better non-Muslim organisations and resources will not push him over into the abyss on the other side. Indeed, "it is unthinkable to him that Islam in India should be permanently subject to the control of a Hindu majority," but it has become unthinkable to him on account of the grossly unjust and aggressive spirit shown by Hindus in trying to make the Muslims give up a number of rights which without the least doubt belong to the latter. Theirs is a different religion and a different culture; they have, moreover, been forced to the conclusion that neither is safe from being obliterated unless they take steps to safeguard them. Apart from this, it is a religious principle with them that "love for one's native land is the unfailing sign of a true believer." It is a saying of that blessed personage, the beloved Founder of their religion, a saying which every sincere Muslim tries to live up to by rendering whole-hearted and selfless service to the land of his birth.

It is a pity that the immense utility of this book has suffered on account of the inaccuracy of its author's understanding of the Muslim aims and aspirations in India. But apart from this consideration it deserves to be read by every Englishman who wishes to see the relationship between England and India set upon a deeper, more solid and more permanent foundation.



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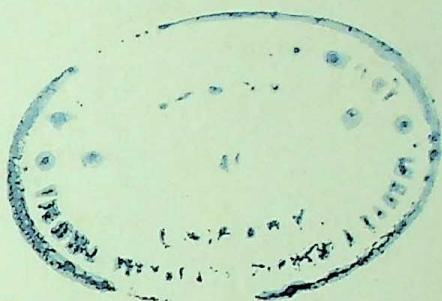
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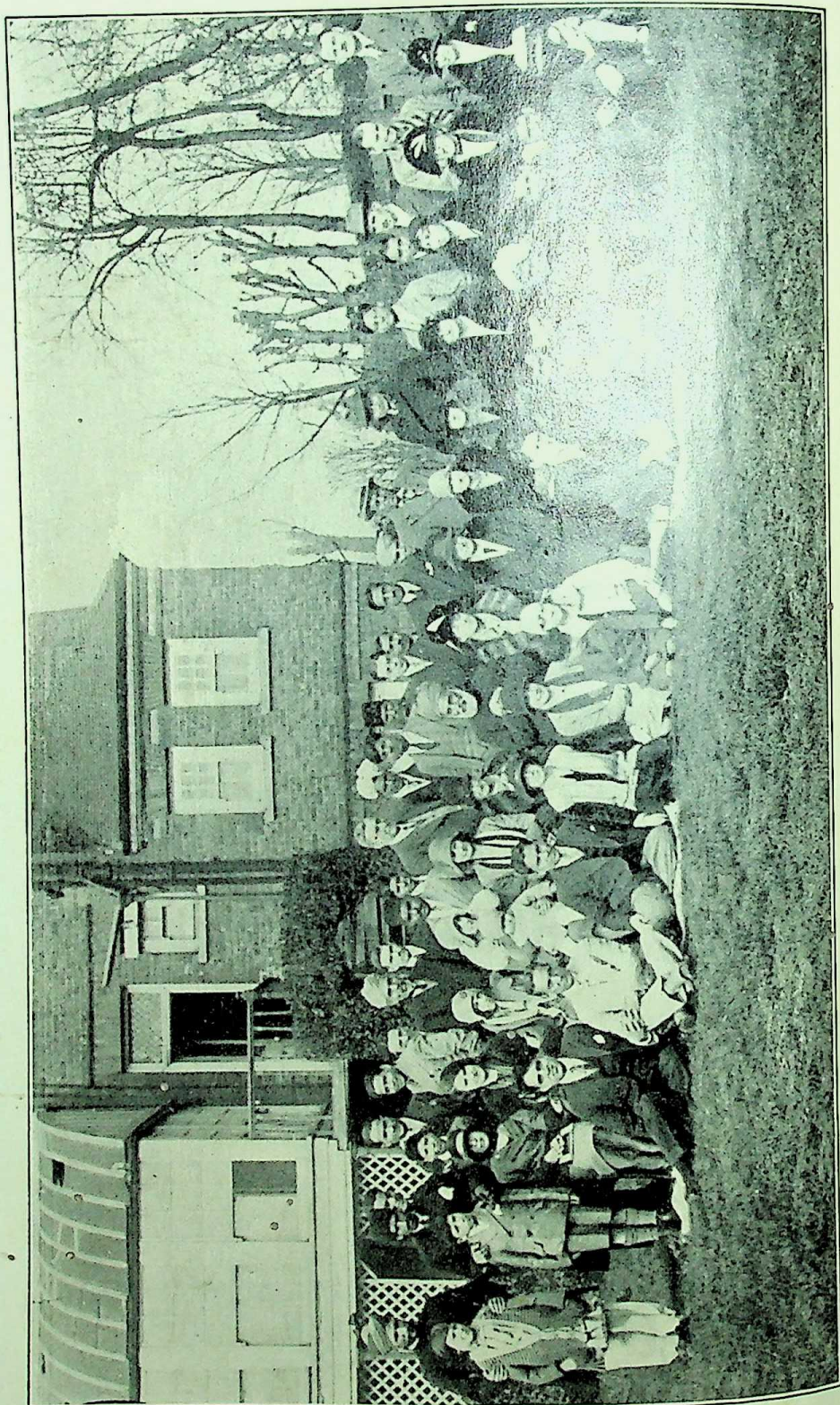
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THE ID-UL-FITR GATHERING AT THE LONDON MOSQUE. 2-3-30.



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
نَحْمَدُكَ وَنُصَلِّي عَلَى رَسُولِكَ الْكَرِيمِ

In the name of Allah, the most Beneficent and the most Merciful. We praise Him and invoke His blessings upon His Prophet, the exalted one.

*"A prophet came unto the world and the world accepted him not, but God shall accept him and establish his truth with mighty signs."*

## Notes.

### 'ID-UL-FITR AT THE LONDON MOSQUE.

The festival of 'Id-ul-Fitr was celebrated at the London Mosque on the 2nd of March. The day began with a cold and cloudy morning, but it became clearer and warmer as the day advanced. Prayers, which on account of the damp and cold had to be conducted inside the Mosque, were offered at about half-past eleven, followed by a sermon from the Imam of the Mosque, in which he explained the spiritual significance which forms the essence of the celebration of this festival.

Muslims, he explained, refrain from partaking of food and drink and other refreshments of every kind from the early break of dawn till the sun has set. They do this in obedience to the command of God and keep the daily fasts for one full lunar month, so that from a consciousness of the fact that they are restraining themselves from lawful and legitimate indulgences because they are commanded to do so by God, they may acquire the power to break away from those habits and indulgences which are detrimental to man's spiritual progress and which therefore have been forbidden in Islam. The Imam, in the course of his sermon, also referred to a number of advantages which accrue from the keeping of fasts, such as those which result from an intense concentration and determined effort to improve one's spiritual condition which is an essential complement of fasting and



without which mere abstinence from food and drink is of no avail. Fasting moreover being incumbent upon the rich and poor alike, makes the rich realise what it is to suffer from the pangs of hunger and thus makes them more kind and considerate towards their less fortunate brethren, fostering thereby a sympathetic and kindly relationship between these two classes.

The Muslims, the Imam continued, having obeyed this divine command for thirty days, rejoice at the end of it and gather together to offer a prayer of thanksgiving for the grace and bounty of God which enabled them to carry out a religious duty.

After the prayers were over the congregation, as well as the visitors, came out of the Mosque and strolled about in small groups in the grounds or stood talking to friends. Lunch followed at 1-30, which was very much enjoyed. *Zuhr* and *'Asr* prayers were offered immediately after lunch, and then some of the guests began to leave, but the greater bulk of them stayed on till about 6 o'clock.

It was in every way a very happy gathering, which numbered more than 80.

The service at lunch, rendered by a number of volunteers from among our own friends, was most satisfactory and left nothing to be desired.

When the guests left in the evening they one and all felt that they had spent a most enjoyable time and had listened to much that was beautiful and elevating.

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## AN ENGLISH NOVELIST ON FASTING

Mr. J. D. Beresford, a distinguished novelist, writing on "What Lent could mean to you" in the "Daily Express" said:—

"I wonder what proportion of the population takes fasting seriously in these days. I know that a large number of devout Christians make small efforts in the way of self-sacrifice during Lent. They give up sugar or smoking, and things of that kind. Many abstain from meat on Fridays throughout the year as an act of grace, even though they prefer fish. But what I mean is something altogether different from that."

A religious institution as old as that of fasting, in Mr. Beresford's opinion, must possess some real physical and



spiritual benefits. The Jews, the Christians, the Muslims, all have given an important place to this institution in their respective devotional ritual. "Regarded in its material aspect," says Mr. Beresford, "the principle is obviously a good one—we eat too much and too often," and "there is no question that we should all be the better, and a trifle richer, for a strict fast once a week." "But the principle," he continues, "goes much deeper than that. Philosophers of such diverse Schools of thought as the Greek cynics and Neo-Platonists, religious cults, among them Hindu, Jain, Taoist and Confucian have all insisted on fasting as the essential means to purify the stream not only of the blood, but also of thought. For of all forms of asceticism fasting produces most surely its immediate reward. . . . It is a fine exercise in that control of the body which leads to self-mastery."

We quite agree with Mr. Beresford in his views upon fasting and join him in his regrets that there should be so few people to-day who take fasting seriously. But we must at the same time add that, of all the religious systems which have enjoined the observance of fasts upon their followers, Islam is the only religion that has struck the golden mean. All the others have either made it too strict or relaxed it too much to be as beneficial as it can be. Muslims, however, fast for one complete lunar month, beginning their fast from early dawn and refraining from even refreshments of all kinds till sunset. This system is neither too lax like that of Christianity nor too rigid like the one followed by Hindu ascetics and being the golden mean between the two extremes is naturally the best

## A SOCIETY TO STUDY RELIGIONS.

To a casual observer the modern age appears to be steeped in a spirit of Materialism and such, in many respects, it undoubtedly is. But, whereas the immediate aim of all conscious effort is obviously no more than the acquisition of certain material objects, in the subconscious regions of the modern mind there is, at the same time, a latent desire and a hankering after higher aims and ideals of life. The spirit of disillusionment and dissatisfaction which is engendered by the things of this life turning into ashes even as we hold them in our hands is becoming more



intense and increasingly articulate. "This age," says Warwick Deeping, "has been called an age of materialism. I doubt it. I have a feeling that this age is accumulating an immense inward urge towards spiritual things."

Indeed, Warwick Deeping is not the only writer among modern men of letters who has noticed this tendency of the age or given expression to this feeling. And apart from individual men of note there is another channel also through which these ideas are beginning to find expression.

In 1924, when the famous British Empire Exhibition was being held at Wembley, a Conference of the Living Religions of the Empire was held at the Imperial Institute. The Conference excited much interest and stimulated the study of the various world religions. The *Times* of February 22nd has now announced that "It was decided at a meeting held at Caxton Hall, Westminster, last night, to form a Society for the Study of Religions." Sir Edward Denison Ross, who presided at this meeting, said that the proposal to form the Society originated in the interest aroused by the discussions at the Conference on the Living Religions of the Empire held in 1924. "It was," said Sir Edward, "felt by many who took part in that Conference that some kind of society should be promoted to continue the study of the subject, and to disseminate information on the subject of that study." Although, as has been announced, the Society does not wish to found a new creed or to advocate any existing one, or to discuss any particular religion, it cannot but gradually come about that through studies carried on in this impartial spirit the one true religion, whichever it may be, will eventually emerge before the eyes of the world shining bright and transcendent.

We, therefore, hail the formation of this Society with joy and hope that it may live long enough to carry out its aims. There are as a matter of fact other indications also which show signs of a divine purpose in stimulating by various means the spirit of inquiry and religious quest. This divine purpose can be one and one only—to pave the way for the universal acceptance of the Religion of Truth. As we are firmly convinced that this religion is the religion of Islam, the religion of all the Prophets and the religion acceptable in the eyes of the Lord, we await the development of the spirit of study, that has led to the formation of this Society, with hope and confidence and pray to God that the cause of Righteousness and Truth may prosper and that the surrounding gloom may soon be dispelled.



## ISLAM.

The following is the substance of a lecture which Maulvi F. R. Hakeem, as the first Missionary of the Ahmadiyya Community to Sierra Leone, was privileged to deliver at the Wilberforce Memorial Hall, Freetown, under the chairmanship of Professor J. Abayomi Cole, M.A.—Ed., "R. R."

Islam is an Arabic word. It comes from the root *Silm* or *Salima*, which means peace or the surrender of one's will. So Islam means complete submission and perfect resignation to the will of God.

A Muslim is one who follows Islam. In defining a Muslim the Holy Quran says: A Muslim is he who surrenders himself wholly to God, that is, who devotes his whole life to Him, to the doing of His will, and to the seeking of His pleasure, who becomes attached to righteous deeds for God's sake and who applies all his faculties to the service of God and His creatures. From the above it is clear that the very name defines the religion which it designates and also that Islam is pre-eminently the religion of peace.

The following few instances will prove the paramount importance in the eyes of Muslims of maintaining an atmosphere of friendliness and peace in the home circle, in one's dealings with one's friends and neighbours and the maintenance of peaceful relations with all those with whom one comes in contact. Firstly, he calls himself by the name of Muslim which means a believer in and the practiser of peace, secondly, he greets others with the expression, *assalāmu alaikum*, which means "peace be with you"; thirdly he associates himself with no other name than that of Islam, which means "Supreme Peace"; fourthly he calls his God by the name of As-salām which means the source and fountain head of Peace; fifthly, his dwelling-place in the next life is called by the name of the "abode of peace"; sixthly, even in the next life his greetings to his friends will always be in the form of an earnest prayer to God to bless them with peace.

From the foregoing it is as clear as the mid-day bright sun that by following Islam and becoming a Muslim, one is certain of getting rid of disputes, quarrels, and wars and of doing harm to any creature of God in any way, with the result that he himself becomes immune from all dangers, spiritual as well as moral.



## II.

The cardinal doctrine of Islam is the Unity of God. We believe in one God who is All-good, All-mercy, and All-power. He is Perfect and Holy, All-wise, All-knowing, All-truth. These are some of His great attributes so far as we can understand. He is free from all defects, Holy and Transcendent. He is personal to us as far as we see His attributes are working for us and in us, but He is nevertheless impersonal, because He is Infinite, Perfect and Holy. We do not believe that death, decay or sleep overtake Him, neither do we believe that He is a helplessly inactive and inert force. Nothing happens without His Knowledge and Will. He neither begets nor is He begotten, because these are the traits of frail and weak humanity. This Unity of God is the first and foremost pillar of Islam and every other belief rests upon it. The prophethood of Muhammad (on whom be peace and the blessings of God) is the second pillar of Islam. We believe that God through His infinite mercy and grace has been raising great teachers throughout the ages, in all countries and all climes. We do not believe that His bounties have been restricted to one place or people. Hence we honour and respect all the Teachers of the past. We honour Buddha, Rama, Krishna of India, Confucius of China, and Zoroaster of Persia in the same way as we do honour to Moses, Abraham and Jesus. We regard them all and many more as the heavenly Teachers born to reform and regenerate man and lead him to God. We draw no line of discrimination. All we add is that Muhammad was also a great Teacher and a Prophet of God, though from the magnitude and the extent of his work we regard him as the greatest among them all. Yet we do not believe that the door of divine revelation is closed for the future, though it is, now, in the footsteps of the Master-Prophet Muhammad that each one has to walk. Our own age has not been without its own witness, for in Hazrat Ahmad of India, we have the Prophet of the age whose whole and sole mission has been to lead mankind to the sun of Islam. That is why we regard Muhammad as the seal of the Prophets, for without accepting Muhammad's yoke nobody can now be the leader and the teacher of mankind.

The Holy Quran is our sacred book. We believe that all religions had their origin in truth and righteousness,



but with the lapse of time truth was either forgotten or became overlaid with human interventions. Instead of the Divine Truth people began to follow the commandments of men and believe in theories propounded by them. Moreover some of those teachings were of a local or temporary nature and have been replaced by teachings of a universal character. We believe that our Holy Book preserves and includes all those teachings that are of permanent nature and supplies additional teachings of a universal nature that can help mankind in its never-ending march of progress. We hold the Quran to be the very Word of God which has superseded all previous teachings. It is the final code for man's upward course in life.

### III.

After this I wish to point out what is the claim of Islam? What does it say as to why it came into the world? Islam first claims to have come to reclaim mankind from savagery and to make them men; then to teach them excellent morals and make them good men and, last of all, to take them to the highest pinnacles of spirituality where it could be safely said of them, "Ye are godlike."

Now in order to see whether Islam really succeeded in the fulfilment of the object of its advent we must first make a survey of the moral, social, and spiritual condition of mankind before the advent of Islam and compare it with that state in which the Prophet of Islam (on him be peace) left the world. Let us turn to the pages of history, then, and find out what the historians say on these points.

The Editor of "Popular Encyclopædia" says in volume VI. that all the historians are agreed upon this, that before the advent of Islam the social, moral and spiritual condition of the world had become so degraded that the like of it was never experienced before or after it.

Sir William Muir says :—

"From time beyond memory, Mecca and the Peninsula had been steeped in spiritual torpor. The slight and transient influence of Judaism, Christianity or Philosophy upon the Arab mind had been but as the ruffling here and



there of the surface of a quiet lake; all remained still and motionless below. The people were sunk in superstition, cruelty and vice. It was a common practice for the eldest son to marry his father's widows inherited as property with the rest of the estate. Pride and poverty had introduced among them, as it has among the Hindus, the crime of female infanticide. Their religion consisted of gross idolatry, and their faith was rather the dark superstitious dread of unseen beings whose goodwill they sought to propitiate, and to avert their displeasure, than the belief in an over-ruling Providence. The life to come and Retribution of good and evil were, as motives of action, practically unknown."

The same author says about the reforms effected by the Prophet of Islam: "We may freely concede that it (Islam) banished for ever many of the darker elements of superstition which had for ages shrouded the Peninsula; idolatry vanished before the battle cry of Islam; the doctrine of the unity and infinite benefactions of God, and of a special all-pervading Providence, became a living principle in the hearts and lives of the followers of Muhammad, even as it had in his own. An absolute surrender and submission to the divine will was demanded as the great requirement of the religion. Nor are social virtues wanting. Brotherly love is inculcated within the circle of the faith, orphans are to be protected, and slaves treated with consideration, intoxicating drinks are prohibited, and Muhammadanism may boast of the degree of temperance unknown to any other creed."

Again, Rev. Stephen, after mentioning the vices that prevailed in Arabia before the advent of the Prophet of Islam, speaks so beautifully of the reforms effected by that blessed personality in the following words:—

"The vices most prevalent in the time of Muhammad . . . were drunkenness, unlimited concubinage and polygamy, the destruction of female infants, reckless gambling and superstitious arts of divination and magic.

The aim of Muhammad was to revive among his countrymen, the Arabs, as Moses revived among his countrymen, the Jews, the pure faith of their common father Abraham. In this he succeeded to a very great extent; for a confused heap of idolatrous superstitions, he substituted a pure monotheistic faith; he abolished some of the



most vicious practices of his countrymen; and modified others. He generally raised the moral standard, improved the social condition of the people and introduced a sober and rational ceremonial in worship. . . . It must be freely granted that to his own people Muhammad was a great benefactor. He was born in a country where political organisation, and rational faith, and pure morals were unknown. He introduced all three. By a single stroke of masterly genius he simultaneously reformed the political condition, the religious creed, and the moral practice of his countrymen. . . . As Islam generally extended its conquests beyond the boundaries of Arabia, many barbarous races whom it absorbed became in like manner participators in its benefits. The Turk, the Indian, the Negro, and the Moor were compelled to cast away their idols, to abandon their licentious rites and customs, to turn to the worship of one God, to a decent ceremonial and an orderly way of life. The faith even of the more enlightened Persians was purified. . . ."

Now consider the deplorable condition of humanity on one side and see on the other side how wonderfully the Prophet of Islam transformed and changed the mentality of the pre-Islamic Arabs who were apparently human beings, but who, in their behaviour, acted like wild beasts, and how he taught them high morals and made them virtuous in duties of life and how from this stage they became pious and godly and became shining stars of the world.

From the foregoing it is quite clear that the claim of Islam was not a mere boast meant for nothing but show, but that it really succeeded, and very wonderfully too, in fulfilling the object of its advent. And I say that these magnetic powers of Islam in uplifting morally and spiritually fallen people are not mere stories of the past, of which no proof could be given in this present age. Islam being a living religion, it affords ample examples of its living powers even to-day.

"I am one of those millions of spiritually dead whom the touch of Islam has given spiritual life and who has drunk deep at the spiritual fount of Islam through the chosen one of God." (Ahmad.)



## IV.

I will now describe some of the beauties of Islam which are among its exclusive possessions:—

1. *Simplicity*.—There is nothing complicated and mysterious in Islam. All its articles of faith are so easy to understand and all its practical ethics so easy to put into practice that in this respect Islam stands unparalleled.
2. *Reasonableness*.—There is nothing unreasonable in it like punishing one's own son for the crime of others.
3. *Thoroughness*.—Islam is a religion complete in itself and does not require to borrow from others.
4. *Broad-mindedness*.—Islam acknowledges the truth and sincerity of the leaders of all the religions and teaches that we should honour and respect all of them.
5. *Purity of its Book*.—The sacred Book of Islam is pure and exact in its original state without interpolations, additions or subtractions.
6. *Closer connection with God*.—In Islam each man and woman offers his or her prayers direct to God and there is no need of mediums and mid-gods to have to bow to unnecessarily.
7. *Islam is an up-to-date religion*.—It produces prophets and reformers whenever they are required. Even this age, as already mentioned, has seen a prophet of Islam, viz., Hazrat Ahmad of blessed memory.
8. *Islam is practicable*.—There is no such command in it which could not be acted upon as the famous Christian teaching of Christianity of turning the other cheek when one is slapped on.
9. *Islam is a natural religion*.—It does not require any of our God-given natural qualities to be kept from performing their functions, as in celibacy.
10. *It is the oldest religion*.—As Adam, Noah, Abraham, Krishna and Jesus were all Muslims, which means those obedient to God.



## THE MECCAN LIFE OF THE HOLY PROPHET.

(SUFİ M. R. BENGALĒE).

Abdul Muttalib, the ruling chief of Mecca, belonged to the most respectable tribe in the whole of Arabia—the Quraish, the descendants of Adnan and Ishmael, the son of the patriarch Abraham. He was the guardian of the Ka'aba, the sacred shrine of worship, and held control over the well *Zamzam*. He bore the honourable office of providing food and drink to the pilgrims who gathered at Mecca from all the distant parts of Arabia to perform the religious rites and ceremonies. It was in his regimen that Abraha, an Abyssinian king, who came to Mecca with great pomp and power, to destroy the sanctuary Ka'aba, met with a crushing defeat and was ruined. The location of the sacred well *Zamzam* had been lost, but Abdul Muttalib searched it out and had it dug again.

Abdul Muttalib was the father of ten sons, of whom Abu Tālib was the eldest and Abdulla the youngest. The last named was well known for his piety and goodness. His father had him married to a virtuous and accomplished lady Amina, who came of another branch of the same illustrious tribe, Quraish. To them was born, on the 20th of April, 571 A.D., Muhammad who was to bring such a momentous change in the history of the world and was to become the master of kings and emperors, and of saints and prophets. A few months before the child came into the world, his father had gone out on a mercantile expedition to Syria and on his way back, passed away at Medina.

For a couple of days after his birth, Muhammad was given suck by his mother and Suwayya, a slave of his uncle, Abu Lahab. After that, according to the custom of Arab nobles, the child was entrusted to the care of a Bedouin nurse, Haleema, of the tribe of Banu Saad, an



offshoot of Hawāzin. At the end of two years when the period of suckling was over, Haleema brought the child back to his mother. At that time, because an epidemic was prevalent in Mecca and the climate of the town was extremely uncongenial, the sagacious mother sent him back with Haleema. He lived with her for another four years and enjoyed the blessings of the fresh air of the pastoral valleys and had the opportunity to learn the most eloquent of the Arabic dialects. He returned to his mother when he was six years old.

Shortly after his return, his mother went with him on a visit to her relatives, to Medina, where she died, and was buried at Abwa, a place of loving memories to the Prophet in his later years. Thus, he was deprived of the tender caress of his mother also, and was left an orphan.

When the sad tidings of Amina's demise reached Abdul Muttalib, he was very much moved and sent for the child of his dead son and took him in his own care. Abdul Muttalib treated young Muhammad with great care and tenderness. Scarcely two years had passed when the old man, stricken in years, breathed his last. So at the early age of eight Muhammad was left bereft of all who loved him most.

At the time of his death Abdul Muttalib gave his beloved grandson into the custody of his eldest son Abu Tālib, who succeeded him as the guardian of the Ka'aba and inherited all other civil dignities. The boyhood of Muhammad passed smoothly in the care of his uncle, who was always kind to him. Even in his boyhood he was conspicuous for the virtues of self-control, dignity, discretion and truthfulness. Abu Tālib's maid relates that he was never found to quarrel over food—a habit which is so common among children of his age. He would sit silently apart while other children fought each other to get the larger share. He would take without remonstrance whatever was given to him and ate it with pleasure. Abu Tālib himself relates that Muhammad never quarrelled with anybody nor would he utter a lie. In his early years, he sometimes tended the sheep of his uncle, who had a large flock, as wealthy Arabs generally had.

At about the twentieth year of his life, Muhammad took



part in the Eizar war which broke out between the Quraish and the tribe of Qais. He, however, did very little in the actual act of fighting.

About the same time he joined the society of what is known as the *Hilful-Fuzul*, the members of which had to take a solemn oath to help the poor and needy, safeguard the rights of the oppressed and to espouse the cause of justice.

During those days there arose the memorable occasion of rebuilding the Ka'aba. The sacred blackstone, an object of great veneration, was to be moved. Now, who was to have the honour? The members of all the different clans coveted this honour, consequently they quarrelled violently. Swords were drawn. The danger of bloodshed within the precincts of the sanctuary was very grave and imminent. At last they came to an agreement. The first man who passed by the Ka'aba early the following morning would decide the matter, or have the honour of carrying it to the proper location. It so happened that the man who was first seen in front of the Ka'aba the next morning was none other than Muhammad. All cried out simultaneously, "Al-Ameen, Al-Ameen, let him decide the matter." He asked them to spread a cloth, and he himself put the blackstone on it. "It's a simple thing," said he to the heads of all the different clans. "Carry it, all of you, to the proper place." Instantly it was done. There was peace everywhere and all felt a thrill of pleasure and were astounded by the keen sense of his judgment, sagacity and tactfulness.

As he advanced in years he launched into commercial enterprises and took various expeditions to Yaman and Syria. Reputation was established far and wide of his business ability, unalloyed honesty, perfect integrity and of his keen perception and foresight. People had such unquestioned faith in his honesty that his name became a byword for honesty in Mecca. They called him "Al-Ameen," viz., "trusted one" and "honest one." When the purity and the nobility of his character was generally known, he was employed by a wealthy Quraish lady, Khadeeja by name, to conduct her business. He made a commercial journey on behalf of Khadeeja to Bosra. The success won by him was far beyond the expectations of the lady. More-



over, the slave who accompanied him, gave such an account of the nobility, purity and diligence of Muhammad that the lady was captivated by the beauty of his character and offered her hand in marriage to him. He accepted the offer and the wedding ceremony was performed. At that time he was twenty-five years old and Khadeeja was fifteen years his senior, and was a widow. Thus he set the noble and self-sacrificing example of widow re-marriage which was looked upon with disfavour in Arabia at that time. Khadeeja presented all she had to her husband and made him the sole master of all her possessions. The first thing he did was to set at liberty all her slaves, and thus dealt a fatal blow at the root of slavery, which was then the foundation of the entire social fabric of Arabia.

### THE DAWN OF ISLAM AND THE PROPHET IN MECCA.

Arabia was a country entirely cut off from the rest of the world. For centuries before Islam, it did not know any civilization and did not possess any fascination to attract the world outside towards it. That is what kept Arabia immune from outside invasions. Infanticide, mostly meaning the killing of baby girls or burying them alive, drinking and gambling, were common. Profanity and profligacy ran rampant. Rivalry in versification was very greatly developed and the excelling in the contests of the poets was reckoned to be the highest glory. Feuds and factions between the tribes were of daily occurrence. Blood revenge and bravery in battle were a physical necessity with the Arabs. Though deformed Christianity and Judaism had their places, polytheism and idol worship formed the common religion of Arabia, so much so, that there were three hundred and sixty idols in the sanctuary of Ka'aba. In short, Arabia was at that time in the lowest depths of degradation.

Muhammad, who enjoyed the universal reputation of spotless character and had won the hearts of the people by his many qualifications of the head and heart, had from his early years a thoughtful bent of mind. With the increase of years, he thought more and more of his countrymen. The evils that were prevalent saddened him more every day.



At last he used to retire to a cave at the top of a mountain called Hira—some three miles from Mecca. He devoted himself to the contemplation of the One and Only God, and prayed ardently, opening his whole heart to the Almighty Lord. His devotions gave him so much pleasure that he became fully absorbed in them. He would not even come home for several days. Sometimes his devoted wife brought him food. Things went on like that for a considerable length of time, till at last, in his fortieth year, there appeared before him the Angel of God and thus accosted him, "Read." "I cannot read," answered Muhammad. "Do read," said the Angel again. "I cannot read," was the reply again. "Read thou," repeated the Angel a third time, "In the name of Thy Lord; who created man from clots of blood." "Recite thou, for thy Lord is the most beneficent, who hath taught by the pen; hath taught man what he knoweth not."

The majesty of the revelations, and the appearance of the Angel filled him with great awe, as is usual with the prophets at the moment of receiving revelation. The same was the case with Moses.\* So the Prophet came home trembling and related the whole tale to his beloved wife, and added, "I am afraid of myself." No sooner had Khadeeja heard him than she said, "No; rejoice, by God, He will not suffer you to fall into disgrace; for, you have always behaved well toward your kinsfolk, helped the distressed, were hospitable to your guests, kind to the poor and your neighbours, true to your words and exhibited the noblest and rarest virtues."

(The above observation<sup>o</sup> of his devoted wife throws a flood of light on the character of the Prophet. A man can sometimes assume a character not his own in the society outside, away from home, but it is absolutely impossible for him to hide defects and the ugly side of his character from the noticing eyes of his wife. A wife has the best opportunity to watch day and night each and every movement of her husband and to know him thoroughly. The wife is therefore the best judge of the character of the husband).

Thus comforted by his wife, the Prophet was conducted

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\* Exodus, Chapter 3, Verse 6. Acts, Chapter 7, Verse 7.



to Varaqa, a relative of Khadeeja and a well-known scholar of the Bible. On hearing what had happened to the Prophet, Varaqa observed, "This is the same Angel who appeared in times long past to Moses. Would that I would be still alive when you will be turned out of your native city, I would then help you to my heart's content." "Shall I be," said the Prophet, "banished from my native city?" "The like of you is always banished," said the old man. This sounded strange in the ear of the Holy Prophet and he was puzzled. How could he meet with such treatment at the hands of those who were the objects of his constant sympathies? He always did good to them, and in his heart of hearts cherished the best wishes for them. He was even ready to stake his life for their good. Again, he led always a pure and saintly life. How, then, could people be inimical to him? This was a riddle to him—at that time beyond his understanding. But time would make him realize full well the mystery.

So the Prophet's wife Khadeeja was the first soul to embrace Islam. His cousin, Ali, his uncle Abu Tālib's son, a young man of sixteen, also entered the fold of Islam. There was another person, Zaid, son of Hāritha, who was a slave of Khadeeja and set free by the Prophet, a year previously. He was so much attached to the Prophet and so greatly charmed by his treatment that he declined to accompany his father when the latter, on hearing that his son was set at liberty, came to take him home. The more the father tried to persuade his son to go with him, the more the heart of the son seemed to break. At last the father had to leave Zaid behind. Such was the magic spell and the magnetic influence of the character of the Prophet!

It was the household members of the Prophet who were the first converts. The most important of all the early proselytes and ever after a stalwart follower of Islam and a fast and intimate friend of the Prophet since long before, was Abu Bakr, a leading merchant and a man of great wealth and influence. He was well known for his virtues and enjoyed the respect of the people. The manner in which he accepted Islam is very interesting. He was seated in a shop in the company of a number of persons. A



woman was heard to say, "Something is the matter with Khadeeja. She says her husband is a Prophet." All those present laughed at the matter outright and pronounced that the Prophet had become mad, or he was under the influence of some witch. Abu Bakr, however, forthwith, without the least hesitation, declared his faith in the Prophet. The basis of Abu Bakr's instantaneous acceptance of Islam was his most implicit trust in the outstanding purity of the Prophet's character. Such a man could not tell a lie!

For the first three years, the preaching of Islam was conducted rather secretly. Many of the converts were won by the influence of Abu Bakr, the most prominent figure among the new proselytes. The number of the Muslims went on increasing slowly but steadily. Most of the religious rites were performed away from the notice of the public. The Prophet used to go to the foot of some hill with his band of followers and pray there.

With great surprise one day his uncle, Abu Tālib, happened to see him engaged in his devotions along with his cousin Ali, Abu Tālib's son. When the prayer was over, Abu Tālib, who wondered at the new mode of worship, inquired of his nephew, "My nephew! What is this new faith which I see you follow?" "This is the religion of God, of the Angels and of the Prophets. The same was the religion of Abraham!" He then explained the doctrines of Islam and invited his uncle to adopt the new faith. Abu Tālib had not the courage to renounce the religion and the customs of his people, but he advised his son Ali to adhere to the Prophet and the religion preached by him, for he knew that on no account would his nephew do anything but good. He, however, gave his word to stand by the Prophet so long as he was alive, even at the cost of his life.

Things continued like that for three years. By the time the fourth year set in, the number of the Muslims exceeded forty. The Prophet was now commanded by Divine Revelation to promulgate Islam publicly. Accordingly, one day, he summoned the people of Quraish on the hill called Safā and thus addressed the people at the top of



his voice: "Oh people of Quraish, if I were to tell you that an army is coming from behind the hill to fall upon you all of a sudden, would you believe me?" All present unanimously cried out, "Yes, of course, for we all know you from your boyhood to have been always truthful." Then he invited them to embrace Islam, saying, "The punishment of God will soon come upon you. So believe in the One and Only God, that you may be saved." The assembly dispersed laughing the Prophet to scorn and full of wrath. Among them was his uncle, Abu Lahab, whose indignation knew no bounds, and who hurled a torrent of contemptuous words upon the Prophet.

The Prophet was by no means to be daunted. After a few days he arranged for a dinner to which he invited all of his relatives. As soon as the repast was over, the Apostle of God began to propound the doctrines of Islam to the whole assembly, and he put forth, "Oh my people, I have brought to you gifts better than anybody ever brought to his people. Now, who will help me and espouse this great cause?" Perfect silence prevailed over the house. Nobody spoke a word. They began to laugh in their sleeves. At last a young man stood forth and spoke out with tears in his eyes, "Though I am the weakest and youngest of all of you, I shall champion the great cause." It was none other than Abu Tālib's son, Ali. The Prophet warmly threw his arms around the zealous and devoted youth and hugged him to his bosom. The whole assembly then burst out into a loud fit of laughter, and left the place mocking and sneering.

During those days the Prophet once went to Ka'aba and expounded the doctrines of Islam and admonished the people to abandon idol worship, which he most vehemently and emphatically denounced. The audience were cast into a paroxysm of rage and began to assail the Prophet. Hārith, son of Hala, who was a devoted follower of the Prophet, came to his rescue, but was mercilessly killed. He was the first martyr and his was the first blood that was shed in the cause of Islam.

The progress of Islam was slow, but steady and sure. The Prophet, in spite of stubborn opposition, continued the



propaganda of his mission with increasing zeal and redoubled energy. The essence of his doctrines was to proclaim the unity of God. The Prophet was the Messenger of God and the words of God were revealed to him. It was, therefore, imperative for the people to follow him and act according to his commands. Islam was from the very outset diametrically opposed to all the forms of Polytheism. "There is none worthy of worship but Allah; and Muhammad is the apostle of God," was the most important formula of Islam.

To revert, the wrath of the people of Mecca was aroused when they saw that the Prophet knew no check. The elders of the different clans of the Quraish, greatly exasperated, sent a delegation to Abu Tālib and besought him to restrain his nephew from speaking against their religion. Abu Tālib, who was very mild and courteous, tactfully appeased their anger and sent them away. But as the Prophet did not desist from his ministerial work, the heads of the clans approached Abu Tālib a second time, and threatened him with assault unless he stopped his nephēw. It was a very critical juncture for Abu Tālib. All the chiefs of the Quraish united against him in case he espoused the cause of his nephew. He was alone and helpless, so he became frightened and related the whole story to the Prophet, exhorting him not to put on his shoulders a burden too heavy for him to bear. It was plain to the Prophet that his uncle wanted him to give up his mission. In calm majesty the Prophet forthwith answered, "My dear uncle, if they place the sun in my right hand and the moon in my left, even then I shall not give up the proclamation of the unity of God. I shall set up the law of God upon the earth or perish in the attempt." This was the force of truth and moral courage. He was as firm as a rock, and the whole world could not shake him an inch from his strong resolution. Abu Tālib was so much impressed by the steadfastness of his nephew that at once, he promised to stand by him till his last breath.

The Quraish now began to persecute the Prophet and his followers more ruthlessly. But all this barbarous tyranny could not retard the progress of the Prophet. At this the people were extremely puzzled. What could that mean? They then devised a plan of enticing him. They



sent a representative named U'tba, who addressed the Prophet in the following words, "Well, Muhammad, if you want to sit on the throne of Arabia, we shall elect you our monarch, if you want money we shall give you no end of it, and if you desire to have the hand of a beautiful woman, we are ready to present you with the most handsome lady in the land." The Prophet was far, far above any worldly temptations. In reply, he read to them certain verses of the Holy Quran in which the glory and unity of God was proclaimed and the claim of the Prophet as the true Apostle of God was set forth. The charm of the Quran exercised a great influence on the mind of U'tba and a change was wrought in him. On his return he asked the people to leave the Prophet alone.

The Prophet wanted a place where he could assemble the band of his followers and perform the religious rites without the fear of molestation and peacefully carry out his mission. He chose his faithful follower Arqam's house which stood a short distance from the cliff of Safa. This was his station for about three years. Some important converts were won over to Islam during the period of the Prophet's stay in that house, which is known as "Dārul Islām" or the House of Islām.

Among the uncles of the Prophet was Amir Hamza, a hero of martial spirit and a well-known soldier whose gallant courage made him famous in the whole of Mecca. He was of about the same age as the Prophet and was suckled by the same nurse, Thuwayya, for a few days. He entertained a great love for the Prophet and was very touchy at the maltreatment of his nephew by the people. One day while he was out hunting, Abu Jahl, perhaps the most powerful chief in Mecca and the most passionate and inveterate enemy of Islam, reviled the Prophet most shamefully to his face. A maidservant of Hamza, who witnessed the affair, related the sad event to him on his return home. The noble hero became enraged and ran, sword in hand, to the Ka'aba and declared his faith in Islam. He also challenged Abu Jahl to oppose him if he had courage to do so. Some of the latter's followers were provoked, but Abu Jahl pacified them, saying, "I have treated his nephew Muhammad very roughly." Thus was Hamza, who goes



by the famous title of "The Sword of God," won for Islam. It was, indeed, a matter of great rejoicing for the Muslims.

'Umar, a man of towering personality, of uncommon strength and indomitable courage, was one of the bitterest enemies of Islam. He used to be very cruel to the new converts; but they were proof against all his ruthless persecution. At last he lost patience and resolved to put an end to the person who was at the root of the whole trouble. Sword in hand, he set out towards the house of Arqam, where the Prophet was lodging in those days. On the way he was told by someone that his own sister Fātima and her husband had turned Muslims, and was advised to first set his own house aright. Exasperated, he ran to his sister's house. While he was yet outside, the melodious voice of the recitation of the Holy Quran came to his ears. As he entered the house, he found Khabbāb teaching the couple the Holy Book. On being asked as to whether they had embraced Islam, 'Umar's brother-in-law gave an evasive answer. 'Umar began to deal his brother-in-law heavy blows. The wife came to the succour of her husband and received a blow herself which caused her to bleed. The heroic lady addressed her brother in a voice which melted his heart and wrought an instantaneous change: "Brother, we believe in the true religion and the Prophet of God. Do your worst, nothing can shake us." 'Umar began to tremble and asked his sister to hand over to him the book they were reading. She declined on the ground that he had first to purify himself by Wuzu, for it is the pure alone who might touch the Holy Quran. He complied with the demand and having gotten the book, read a portion of the Quran which convinced him of the truth of Islam. He now ran towards the lodging of the Prophet, but entirely a different man. He started with the determination to kill the Prophet, but now went to be enlisted as one of the most humble servants of the self-same Prophet. The Prophet accorded him a warm reception and a thrill of delight went through the whole Muslim community. This is the same 'Umar who became the second successor of the Prophet. This champion of the faith was destined to win glorious victories and everlasting fame.

(To be continued.)



## THE ISLAMIC WORLD OF TO-DAY.\*

(S. NIAZ.)

As must be known to all of you the religion of Islam was born in Mecca, a town in Arabia. Although from the earliest beginnings of its history it had to encounter severe opposition and persecution, at first from the inhabitants of Mecca, and later, as its influence began to increase and spread, from the whole of Arabia, nevertheless, the adherents of the new faith rapidly increased in number and strength. During the 23 years from A.D. 609 when the Holy Prophet (peace be upon him) received the first revelation and A.D. 632, the year in which he passed away, the whole of Arabia proper had accepted Islam. This, however, did not mean that opposition to the new religion came to an end. The Roman and the Persian Empires that bordered on Arabia now got alarmed by the coming into existence, with such startling unexpectedness, of a strong unified nation possessing a dynamic energy and potentiality. They regarded the growth of a powerful new State in such close proximity to their own Empires as a danger to themselves which had to be met with and checked before it had time to grow to uncomfortable proportions.

Although the religion of Islam has come in for a good deal of criticism on account of wars and conquests which, in consequence of this attitude on the part of Rome and Persia, the Muslims had to undertake at such a premature date in their history, and although much can, and in fairness and justice, ought to be said in vindication of the foreign policy pursued under the Caliphate, still I do not propose to enter into this discussion here, as by doing so I will, I am afraid, be wandering a little away from the main subject. I will therefore leave the causes and the history of these wars aside and content myself with drawing your attention to the expansion of the world of Islam which these wars and conquests resulted in, coupled as they were with the active world-wide missionary activities characteristic of the earlier Muslims.

In our own days the Muslim lands lie in an unbroken belt stretched athwart the old world, incidentally separating

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the imperial races of Europe from their colonies and possessions abroad. If we take our stand on the Western shores of North Africa and look towards the East, we will be looking upon the Islamic world stretching far and wide through Morocco, Algeria, Tunis, Tripoli, Egypt, and then crossing on into Asia through Palestine, Syria, Asia Minor, Arabia, Iraq, Persia, Afghanistan, India, the Malay States and the Dutch possessions of Java and Sumatra. To the North of Persia and Afghanistan lie the Steppes of Central Asia, which on the other side run right into Russia. These plains also are inhabited by races professing the religion of Islam—races which in the past have played no insignificant part in world history.

This vast family, this league of nations, has a population of 330 millions, including in its number millions of adherents from all the four main stocks from which the present-day inhabitants of the world trace their parentage—*viz.*, the Semitic, the Ethiopic, the Mongol, and the Aryan races. These 330 million Muslims are distributed over a vast space, living their lives under a variety of circumstance and climate. Life in the burning sands of the great Sahara in Africa is different from life in the cold Steppes of Central Asia. Indian Muslims living in the Indo-Gangetic plain are, as was necessary in the circumstances, different in some ways from their brothers in faith who live in Algeria or Turkistan, while the hardy hillmen of Afghanistan represent a type all their own.

Curious and incomprehensible as it may seem to the Western mind, this endless variety of life and circumstance, of local habits, traditions and customs, merges into a very finely blended sense of unity. The basis of this unity is a common belief in the same God, the self-same Scripture, the self-same Teacher and Reformer—the Apostle and the Prophet of God—a belief which is cherished with as much reverence and intensity in the rigorous climes of Afghanistan and Central Asia as in the parched wastes of Northern Africa or the fertile plains of the Indus and the Ganges. This sense of unity and solidarity has of late, owing to a number of causes, failed to express itself by showing active sympathy with the declining cause of Islam in certain spheres and in certain parts of the world, and this has led some people to believe that the old idea of a transcending brotherhood in Islam has completely crumbled down, and that the different members of the unique family,



that was reared thirteen-and-a-half centuries ago in Arabia will, henceforth live their lives apart from each other and, in the main, unconcerned as to whether the others were swimming well or were sinking. This conclusion, though it seems valid enough on the strength of a mass of evidence made available by travellers and investigators who claim to have studied their case at first hand, is nevertheless based on the evidence collected by foreigners under conditions which make a peep into the Muslim's inner mind peculiarly difficult.

But I will return to this aspect of the question later on. At this stage of the discussion I wish to say a few words in order to bring out the importance of the world of Islam in the modern scheme of things. For a long time now the Islamic world has remained in a state of complete stagnancy. In all the aspects of human life—in things spiritual, in economic, political and cultural thought the mind of Muslims has been at a standstill. During this time other nations have made vast progress in these spheres and as a direct consequence of this progress have established their power and prestige all over the globe. The Empire of Islam has crumbled away and after its dismemberment the component parts have been appropriated piecemeal by the Western powers without encountering any serious difficulty. The spirit of common brotherhood, which certainly does exist among the Muslim peoples, has, so far, never risen in the path of imperial annexation and colonization pursued by Europe. This has led the European nations and the politicians and statesmen at the helm of their affairs to believe that the Islamic world is in a state of inertia which is going to last for ever, and that they are safe to pursue their own course in these lands, without going out of their way to consider the legitimate hopes and aspirations of the inhabitants of this part of the world. It is true that those who know anything about the state of affairs that now prevails in these countries admit that the teeming millions are beginning to stir a little with life: but even of this limited number there are many who are firmly convinced that the present unrest will ultimately draw these people into the ways of Western culture, and that by getting completely absorbed in it, they will cease to be a separate entity and hence perhaps a possible menace at some future time. The rest of them seem to be of opinion that the process of disintegration has gone on too long to allow a recovery now and, relying upon



their superior resources, they remain confident that they will be able to cope with any difficult situation that may arise as a result of this unrest. On the whole, therefore, there is, in a greater or lesser degree, that feeling of complacent self-satisfaction and security which makes us disregard the insignificant growls and yelps of a street dog when we have a stout stick under our arm. Otherwise the persistent disregard shown to their aspirations in North Africa, Egypt, Syria, Palestine and Iraq would indeed be very difficult to explain.

In my opinion this view of the situation cannot be regarded as based upon anything more than a delusion. The progress of man in thought and culture is the outcome of certain climatic and economic as well as spiritual influences to which man reacts. Such being the case, it cannot, with any show of reason, be said of a people living spread out over such vast areas and under such a variety of circumstances that, being in a state of decline at the present moment, they are now bound to remain so for ever. Any one unit in the big family may, at any moment, form the centre of progress and strength, provide the required nucleus and serve as a rallying point for the vast forces that at present lie scattered about in a disorganised and ineffective state. When a nation has gone down once, it does not follow that it will not be able to stand on its feet again. There have been imperial races with their subject nations in the world's history before now, and we know that, sooner or later, subjugated peoples regain their sovereign power. The wheel of fortune takes a turn and often the Imperial races themselves are beaten down to their knees and reduced to a state of helpless insignificance, to be ruled over and dictated to by their conquerors. Even then, however, it does not always mean that, as they have had their day, they must now stay under a foreign yoke for ever and let others have their fling. The Imperial Romans lived and flourished and dictated to the then known world, and their decrees were hardly less irrevocable than the decrees of Fate itself, which the ineffectual lamentations of weaker mortals had not the power to change or turn aside. But after a while they also came to the end of their days. Yet, still another day has now dawned for them in our own time: Italy is again making astonishingly rapid strides and is already a nation respected by her powerful neighbours.



In short, if history teaches any lesson more clearly than another, it is this: that it is a grave mistake to imagine that a nation, which is found to be weak and helpless at any particular period, will, through all futurity, remain weak and helpless. Failure to grasp this fact by those nations which happen to have the upper hand to-day and, on account of that very fact, are surrounded on all sides by outspoken or hidden enemies, is sure to hasten their day of downfall. If to-day they do not pay any heed to the voice of Muslims in these lands and persistently ignore or appear to ignore their legitimate rights and aspirations, they will, by doing so, alienate the sympathies of a people whose friendship, from the very geographical and strategic position of their countries, is essential for their continued prosperity. Lying on both sides of the important arteries of Imperial trade and ways of communication, with their lands bordering on Russia—the arch-enemy of Imperialism—they hold a trump card hidden somewhere up their sleeves. Although at present they are not quite aware of the presence of this card, they may stumble on it at any moment and then, to say the least, Western Europe will have some anxious days. But by establishing a permanent friendship on the basis of feelings of thankfulness and gratitude by helping these countries to find themselves and take their rightful place, the powers of Western Europe will prolong their own life. By doing so they will eliminate all fear of danger at their most vulnerable point, while at the same time they will keep Russia confined and at bay in its own frozen solitudes.

To a greater or lesser extent the idea in responsible circles so far seems to have been that as these countries happen to be the countries through which their trade routes ran it was therefore best to obtain control over these regions under some sort of disguise or other and then to hold them in the way which their requirements to have a free passage through them might necessitate. But the formulators of this policy have unfortunately missed the point that a friendly Muslim world holds to them a chance of longer life than would otherwise be possible.

But leaving these attempts to penetrate the political future of the world, I return to the present state of the world of Islam. As I said before, the world of Islam has been for some time in a state of complete stagnancy. The hitherto calm surface of the vast, placid lake has, however, of recent



years, been ruffled by winds that have blown constantly in one direction—a realisation of their miserable plight which has come to the Muslims, and their consequent hasty and frantic efforts to retrieve their lost position. This realisation has come to them through their contact with the West, not in the sense that the West has supplied them with a nobler aim of life to work and strive for, but by asserting its own strength it has made them realise that they had been getting weaker and weaker without being aware of it, until they were now unable to defend their native lands from foreign intruders. This realisation has come upon them with all the sudden unexpectedness which upsets the balance of one's judgments of right and wrong, and, in the confusion of the moment, makes one beat the air and water with one's hands, as a drowning man does in order to keep himself from sinking. The events of the world war which has made such a change in their destinies in the Middle East and the consequent penetration of these countries by France and Great Britain, the use to which these nations have turned their knowledge of the physical sciences, the realisation of the inadequacy of the lead which their learned men, the *hojas* and the *mullas*, had given them, the grave defects in their system of education, their system of government, their ways of thinking only in terms of local interest, never wishing to look further afield beyond the narrow confines of their respective circles, and added to all these, the combined, concentrated and persistent activities aiming at proselytisation carried on by powerful Christian Missionary organisations, all these factors working concertedly, have resulted in creating a feeling of restlessness in the length and breadth of the world of Islam—a restlessness which cannot fail to strike even a casual observer.

There are many books that have been written during recent years in order to give the general reader some knowledge of the conditions now prevailing in the Muslim lands. "Young Islam on Trek," by Basil Mathews; "The Muslim World in Revolution," by W. Wilson Cash; "Across the World of Islam," by Samuel Zwemer; "The Arab's Place in the Sun," by Richard Coke; A book on *Wahābi Arabia*, by St. John Philby; and "Turkey and Syria Reborn," by Harold Armstrong, are some of these books. A characteristic which is shared by most of such books is that the authors of most of them, when discussing the



changing mentality of Muslims in these days, commence by telling us that the Muslim world is now beginning to learn the use of the motor-car, the brimmed hat, the Western type of clothes, and to study geography and chemistry. So far they are quite right. But from these premises they jump to the conclusion that Islamic culture and the religion of Islam have been routed in the field by European culture and the Christian religion and that it will not be long before Muslim countries, one after another, renounce Islam and turn Christian. But before giving you my opinion about the validity of this conclusion, I think it will not be out of place to trace the spirit of change and revolution by studying some of the new ideas through which this spirit is expressing itself. The land to which we must turn our eyes first for a study of this kind is modern Turkey, for the changes are nowhere so pronounced as in that country. The principal changes effected by Mustafa Kemal are the abolition of Khilāfat, the adoption of the Swiss criminal code, the abolition of purdah or the veil, the introduction of certain laws against polygamy, the adoption of the Latin script, and the complete loss of prestige by the religious leaders, the *hojas* as they are called, in Turkey that has been brought about by these changes. From this it is clear that whereas when speaking of Palestine, Syria, Morocco, or Egypt, the sanguine Christian missionary has no better grounds to base his hopes upon than the use of the motor-car and the eagerness to study the modern sciences and languages in preference to the old-fashioned curriculum of antiquated *maktabs*, in the case of Turkey he has much more solid ground for his hopes. But a closer study of the conditions under which the new spirit has been born and bred will make it clear that the keynote of these changes is not that the intelligent Turk has become dissatisfied with the spiritual values in Islam. His grievance against the old order is not that. What has goaded him into taking such hasty and drastic steps is the pungent realisation that he is no longer strong and free. The occupation of Constantinople by the Allies served as the last straw on the camel's back, and while on the one hand the daring National leader boldly stood up to clear a space which the Turk may call absolutely his own, he at the same time got busy trying to find those causes which, through sapping silently the strength of a mighty Empire, brought the Turkish nation so dan-



gerously near the verge of utter ruin. Through the ignorance of ministers of religion (the undisputed leaders of all kinds of thought), the mental life of the nation had reached the lowest ebb. Religion itself had degenerated into unreasonable opinions, theories and dogmas preached by a narrow-minded and selfish clergy. This state of affairs had gone on so long that the real spirit and the real philosophy underlying the different ceremonials, rituals and social laws had, not to speak of the general public, become obscured from the vision of the guardians of the faith themselves. On the side of the political life of the country a long line of pleasure-loving, autocratic but worthless hereditary Sultans stood like a wall of stone in the path of further progress. Education had been sadly neglected, and without education Turkey could not hope to be able to hold her own. The old ideas, the pompous hojas, the Sultan with his Caliphate, all these were so many obstacles in the way of progress. So they must all go. The income of religious endowments was squandered away by their trustees upon buying the comforts of life for themselves, and there was the nation struggling in the midst of powerful enemies eager to seize the country. The income from these endowments would be a substantial help to the national exchequer in such stringent times. The confinement of women within the four walls of the house appeared to be a serious obstacle in the way of the spread of education. Women, therefore, must come out and mix freely with men. It would broaden their outlook and their emancipation would also raise Turkey in the estimation of Europe. The mind of modern Turkey seems to be passing through such mental processes in a subconscious way. For, intensely Nationalistic in outlook though the Turk undoubtedly is, he, on that very account, has shown himself strangely sensitive to criticism from Europe on certain of his political and social institutions. European nations have so long called him a barbarian that, in his new-found national consciousness, and a consciousness of having changed into something better than the Turk under the Caliphate, he could not bear to have the same taunt hurled at him even in the new era that has dawned in Turkey. He must therefore do away with all those political or social laws and institutions which, being alien to the systems prevailing in Europe, are peculiarly abhorrent to Western nations. That is why polygamy has been made illegal, certain punishments for certain crimes prescribed by



Islamic law have been abolished and the Swiss code has been introduced in their place. All these changes and the hot haste with which they have been effected are indications of a mind over-anxious to be regarded as having passed out of the state of barbarism and impatient to be reckoned as having become civilised according to the standards accepted by its neighbours.

In "Muslim Mentality," by Professor Levonian, the question has been raised whether the departure of Turkey from orthodox views and old traditions can be regarded as denoting a leaning towards Christianity. Professor Levonian does not think so, and there is enough material in this book to supply the answer in an emphatic negative. The revolt of Turkey, according to this writer, is a revolt against religion in general than against Islam in particular. The new tendencies, he says, denote a definite decision to adopt a materialistic view of life, to snap asunder the fetters of religion and to have done with it once for all. He is fully convinced that the driving force behind these changes is a wave of national fervour. In this he is right. To use the words of Mr. Basil Mathews, Turkey has "set up, for the first time in all Muslim history, a purely secular and Nationalist State. It is a dictatorship with a republican facade. Turkey has disestablished and disendowed Islam and cancelled Muslim religious law, as completely as France has disestablished and disowned Roman Catholic Christianity." But France, as we all know, remains very much Christian in its religion in spite of all that she has done. Why, then, should the changes in Turkey necessarily mean a breaking-away from Islam?

The truth of the whole situation is that the Nationalist Turk of these days does not agree with the old distorted conception of Islam which he inherited from his immediate ancestors. This he regards (and in many respects rightly too) to be an obstacle in the way of progress. He has formed a new conception of religion and in the light of this he is trying to put a new interpretation on certain of its teachings. Whatever his ideas may be on these points, he does not hold these views after having renounced Islam in his own mind, but he regards them to be in complete accord with the inner spirit of that religion. And even in this restricted sense the drifting away from Islam of Turkey is true only



as far as the more Westernized inhabitants of the comparatively bigger towns are concerned. Going deeper into the country the hold of Islam is as strong as ever, and will probably remain so until some reform movement in the fold of Islam itself succeeds in burning away the external excrescences. In the event of such a thing coming to pass, Turkey will once again return to whole-hearted allegiance to Islam, as on most points it is these excrescences which have proved a stumbling-block in her way. And, as a matter of fact, the real intelligentsia of the country are expecting some event of this kind to take place. L. E. Brown, writing upon "Religion in Turkey to-day and to-morrow," in *The Muslim World*, observes that what Turkey needs to-day is a spiritual re-awakening like that of Alghazālī. He also quoted an interesting observation of a highly-educated Turkish lady. She said: "We are not Muslims now. We are waiting to see whether any other country will produce a reformed Islam." This, in a nutshell, is the crux of the whole situation. The actual teachings of Islam have become hidden under a mass of foreign matter grafted on to them through the individual opinions of ignorant hojas, and the Islam with which modern Turkey is dissatisfied is the Islam that has resulted from these opinions.

I have discussed the case of Turkey at such length because Turkey happens to be foremost among the countries pressing forward on the new road and also happens to be the one that is going at the quickest pace. But there are certain thought movements which can be traced distinctly in the intellectual life of the Muslims of every country. The questions which are puzzling them can be put down somewhat like this. What exactly is the function and scope of religion? Is the Social System which developed immediately after the coming of Islam into power in Arabia also part and parcel of the religion of Islam? and should it therefore be scrupulously adhered to for all time to come? Is the outward form of the devotional ritual in Islam as it was practiced in Arabia in those early days meant to endure for ever, or is it possible to introduce changes into it as and whenever a new set of conditions should come into existence? Again, were some of the social and economic laws framed by Islam in those days meant to last for ever? Are the giving of *zakāt* and the forbearance from taking interest, even under modern conditions of commerce and industry, as essential for one's being a good Muslim as they were in



those days? Should polygamy be practised in the modern era, or would it not be better if this permission, granted by Islam in the beginning, were now to be cancelled and polygamy made illegal? Is it really the intention of Islam that women should not mix freely with men? Is the wearing of a veil essential? These are some of the questions which are troubling the minds of the intelligentsia in all the Muslim countries. In North Africa, in Egypt, in Palestine, Syria and Iraq, Persia and India the same drift can be detected in modern thought. In some countries it is running at the very uppermost surface as in Turkey; in some it is not quite so outspoken, while in others it has yet hardly begun to assume any definite shape or form. The introduction of pews and music in the mosques in Turkey, the so-called movement for the emancipation of woman, the dislike for polygamy that has been manifested in some quarters, the tendency to regard some Islamic social laws as obsolete are all expressions of the same spirit.

When seeking to evaluate these changes it is important that we do not lose sight of the conditions under which the changes are taking place. The teachings of Islam concerning polygamy, divorce, *zakāt*, interest, and some punishments recommended by Islam for certain crimes have been long and adversely criticised by Europe and a vigorous propaganda carried on against them. Not knowing how to clear the good name of Islam from these charges, the Muslims have been overawed by this criticism. Their present state of mind is like that of a man who reluctantly and half-heartedly begins to avoid meeting a former friend concerning whom he has heard vague reports and rumours without possessing the sure knowledge which might enable him to clear his name. The old ties in such a case are not broken off at once and perhaps under the surface they remain as strong as before. But the resumption of friendly intercourse in such cases depends upon the rolling away of clouds. If the sky never clears the two, for the rest of their lives, live apart; but in case something happens to remove the stigma such a man at once resumes the old relationship, with the former love and devotion increased tenfold by a consciousness of having failed his friend at a moment when he ought to have stood by him.

(To be continued.)



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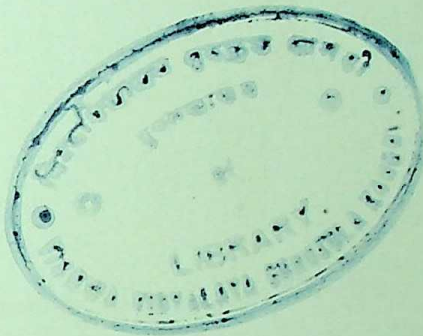
# The Ahmadiyya Movement.

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The Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mehdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets, he came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the true and real Islam and seeks to uplift humanity and to establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashirad-Din Mahmud Ahmad, under whose direction the Movement has established Missions in many parts of the world, the following being the addresses of some of them:—

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HAZRAT KHALIFAT-UL-MASIH, with MAULVI RAHMAT ALI, Sumatra Missionary, and M. ABU BAKR, President of the Ahmadiyya Community, Padang, seated on 'His Holiness' extreme right and immediate left respectively. This picture was taken on M. Abu Bakr's departure from Oadian.



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
نَحْمَدُكَ وَنُصَلِّي عَلَى رَسُولِكَ الْكَرِيمِ

In the name of Allah, the most Beneficent and the most Merciful. We praise Him and invoke His blessings upon His Prophet, the exalted one.

*"A prophet came unto the world and the world accepted him not, but God shall accept him and establish his truth with mighty signs."*

## Notes.

### CURIOUS INSTANCES OF RELIGIOUS LIBERTY IN INDIA.

Complete liberty in religious matters, which is granted to every subject of the Crown, has been one of the chief merits of British rule in India. But it is much to be regretted that of late years this wise policy does not seem to be as scrupulously adhered to as it used to be. It is true that, as far as its own direct actions are concerned, the Government of India carefully refrains from interfering in matters pertaining to religion, but at the same time it is becoming more and more obvious as the days pass by that whenever or wherever a militant majority chooses to interfere with the religious practices of a weak minority or tries to enforce its views upon a weaker people, the Government, instead of taking effective steps to stop or prevent such interference deems it more expedient not to exert its influence and power seriously in defence of the weaker party.

A fresh and very flagrant case of the failure of the Government of India to secure religious liberty for the minorities is the case of Zafarwāl, a small village in the Punjab. The population of this village, except for a score or so of Muslims, consists of Sikh peasant cultivators. The handful of Muslims own no land; they are a crude kind of artisans or craftsmen, as weavers, etc., and being in a minority and possessing no land, they are entirely at the mercy of the Sikh peasants, who can make their life in the



village miserable indeed if they choose to do so. The Sikhs, taking undue advantage of their strength, had forbidden the Muslims from announcing the call to prayers in their Mosque. The Muslims, unable to fight against the social and economic pressure that can be brought to bear upon a weak minority in an Indian village, accepted this decree, and after some time the Mosque itself fell into ruin.

In the present generation, however, there are some Muslims who see no reason why the Sikhs should object to the *azān* being called out. So they repaired the Mosque and started announcing the call to prayers. The Sikhs of the village could not tolerate this and trouble began. The *Muezzin*, who announces the call, has been assaulted and beaten again and again, and the handful of Muslims are being harrassed in a dozen different ways. The Superintendent of Police, the District Magistrate, and the Provincial Government are all well aware of the seriousness of the situation, as the case has been laid before them and their help sought. But the Government so far has not deemed it advisable to take any firm action. Some time ago a compromise was arrived at, but it has been broken by the Sikhs and the *Muezzin* assaulted again without the aggressors being called to account. If this is the way in which the principle of religious liberty is going to be upheld by the Government of India in future, one can hardly congratulate them upon it.

## REPORT OF THE SHAW COMMISSION AND THE PALESTINE MANDATE.

The report of the Shaw Commission which was appointed to inquire into the immediate causes of the disturbances which occurred in Palestine in August last year has been published. To quote from the "Times" of April 17, "generally, the Commission find that the outbreak of last August had its fundamental cause in the Arab feeling of animosity and hostility towards the Jews, arising from the fear that by Jewish immigration and land purchase they may be deprived of their livelihood, and eventually pass under Jewish domination." Truly speaking, the root cause of all the trouble in Palestine is the state of affairs in that country which has roused great fears and apprehensions in the minds of its inhabitants regarding their future and it is very fortunate that the Commission has put



1930.

its finger exactly on the sore spot. The next point which it was clearly the duty of the Commission to raise was whether there exist any grounds for these fears and apprehensions on the part of the native Arabs. On this point, however, the Commission has done its duty in a way that leaves much to be desired. Still, those of us who have eyes to be able to see facts as they are and can draw conclusions from what they see will experience no difficulty in arriving at the truth. If we leave everything else out of consideration and study the dispute about the Wailing Wall alone, it at once becomes clear that the fears of the Arabs are, without the least possible shadow of a doubt, well founded. It is an admitted fact that the Jews tried to strengthen their claims upon the Wailing Wall by starting to assume proprietary rights over the site through bringing chairs and benches and trying to instal electric light. They were ordered by the Government to refrain from pursuing such a course and to remove the screen that they had put up. Their attitude was so defiant that they refused to carry out this order. A demonstration was organised by them upon which the Government imposed certain conditions and restrictions. These conditions were at once broken openly. It would have been indeed a matter for great surprise if the Arabs had not got alarmed by such indications of Zionist policy. Here was a minority so confident of its power and so sure of backing from certain (some people would say official) quarters, that it did not hesitate to defy explicit Government orders. In these circumstances the question that could not but rise in the minds of the Arab population was to what length Zionist aspirations and ambitions would not go after the Jewish National Home had been established in the country in the sense in which it is being sought to be established?

On the questions connected with the grant of land, concessions and the like, the report of the Commission does not do adequate justice to the Arab grievances. How Zion is being rebuilt in Palestine under the protecting wings of Great Britain is explained in a report submitted by Mr. M. Ettinger, LL.B., at the Zionist Federation Conference, Sydney, in May 1929, which was published in the "Advent Herald" in its issue of the 15th December. As portions of it throw some light on the question of the grant of land and concessions, it will not be irrelevant if we reproduce portions of it in order to show that Arab fears are based on substantial facts:—



"The Jews," says the report, "are the only section interested in industry and claiming protective tariffs. For many years Zionist organisation has been trying to induce Government to give way to this demand. . . . Protection also means an increase in the cost of living and the Arab population of Palestine objected to protective tariffs. In spite of these difficulties our efforts have succeeded and practically all the important industries are already protected against foreign competition. . . . A year ago the Zionist world contemplated with fear the trade treaty with Syria, which was negotiated by Britain. The danger of shutting off Syria, the most important market for Palestine Jewish industries, was avoided as a result of special steps taken by Dr. Weizman, and a new treaty substituted."

"Many years of difficult negotiations have resulted in the Palestine Community ordinance. This gives the Jewish population of Palestine *self-administration in many branches of life and forms the nucleus of our future Constitution.*"

"We claim special exemptions from taxation for our settlers during the first few years. Our political department is continuing its efforts with this aim in view."

"Zionists often inquire why the Government is not supplying us with Crown lands free of charge. Lately, considerable tracts of land have been put at our disposal by the Government—Kabarrah land and the Kishon Valley area. Negotiations are proceeding with regard to other areas. *We prefer not to give much publicity to such grants so as to avoid unnecessary excitement among our Arab neighbours in Palestine.* You will also remember that five or six years ago the Jewish world was upset by the fact that Herbert Samuel offered to Arabs a valuable area of Government land in the Beisan District. The British Government has come to an understanding with the Zionist organisation *enabling us to obtain the larger part of this land on conditions more favourable than those offered to the Arabs.* This is not known in Australia and is confidential. The fact that Palestine Arab papers have no representatives in Australia enables us to make this statement."

"The construction of a first-class harbour in Haifa has been taken in hand by the Government. In this connection our political department had to conduct very difficult negotiations both in London and Jerusalem. The question to be settled was how to secure the largest possible number of Jewish workers to be employed in the harbour works."

The minimum wage for a Jewish workman in Palestine is somewhat higher than that paid to Arab workers. True, the quality of Jewish labour is considerably better, but this is felt only in the case of skilled labour, as there can be but little difference in quality in such works as carting stones or digging of trenches. The Palestine Government intended first to have the harbour built by a private contractor, and even called for tenders. Obviously contractors would have undercut prices, and the number of Jews to be employed in connection with the harbour works would have been very small. Our negotiations have been successful in as far as the Government has decided to build the harbour itself. *An agreement is probably already fixed between the Government and the Zionist organisation to ensure the employment of a large number of Jews.*"

"The Jordan power-house will be finished in six months or so. Over 500 workers are already employed. The capital of Rutemberg's Company is only partly Jewish. A considerable part of the monies required has been supplied by non-Jewish interests. *We are mentioning this in the*



*political report since this most important activity in Palestine has become possible only as a result of the British policy which enables us to obtain the principal economic clues for the development of Palestine."*

"We have the possibility of obtaining from the Government the concession for the exploitation of the Huleh Sea for draining and working the surrounding marshes. This would enable us to obtain land for settling many thousands of Jewish farmers."

The Alit Salt Concession "*Monopoly has been in Jewish hands for the last five or six years. Recently the Government intended to abolish this monopoly and to open the Salt market for outside competition. We succeeded in avoiding this danger.*"

"Much has been said in the Press about the Dead Sea Concessions and about the fabulous wealth which it covers. Quite recently an official document mentioned that the Dead Sea minerals could pay the world's War debts several times over. In any case the Dead Sea is probably one of the sources of Palestine life. Mr. Novomeysky, a Zionist of many years and also a well known chemical engineer, has obtained the concession. Capitalists of all countries have been turning heaven and earth in order to get this concession. . . . *We Zionists will always remember that Great Britain is giving preference to the man who has our Jewish interests at heart.*"

From these quotations it at once becomes obvious that Great Britain is pursuing a pro-Jewish policy in Palestine and such being the case it is only natural for the Arab population to become suspicious and apprehensive that the way is being paved for Jewish dominance. It is all very well for the Prime Minister to say that "nothing shall be done which might prejudice the civil or religious rights of existing non-Jewish Communities." But facts clearly show that out of a country which rightfully belongs to the Arabs large and substantial slices are being cut off and given to the Jews. These vast resources of the country from which the Arabs must have benefitted at some future date are being taken from them and handed over to a people whose avowed ambitions are openly prejudicial to the political rights and liberties of a united country, as they seek to establish an ever increasing and arrogantly assertive majority which at the present rate of development and in view of the preference given to it will soon cease to be a minority in practical politics. The situation in Palestine and the commitments of Great Britain towards the Jews and the Arabs are such that, if at all she is honest in her professions and purpose, she ought to see that they contradict each other and that one of them will have to be abandoned. If, however, the establishment of a Jewish National Home continues to remain the guiding principle in the working of the Mandate, one can see nothing else ahead but troubles—troubles for the Jews, troubles for the Arabs, and troubles for Great Britain.



## THE MECCAN LIFE OF THE HOLY PROPHET.

(SUFİ M. R. BENGALĒE).

(CONTINUED FROM LAST ISSUE).

### FLIGHT TO ABYSSINIA.

When the sufferings of the Muslims became quite unendurable and it was too hard for them to conduct safely their religious rites and ceremonies, the Prophet thought it expedient to send a group of the converts to take refuge with the Abyssinian King, Negus, or Najashy, who was renowned for justice, goodness and generosity. It was a great sacrifice for the Prophet, for still the number of the Muslims was extremely meagre. The migration of a number of the already small community would make it thinner and more helpless. That would mean a great reduction of their strength. Moreover, it was heart-rending for the Prophet to send away his dear and devoted followers. But the situation became untenable. Hence dire circumstances compelled him to make the sacrifice.

Among the refugees were his daughter and son-in-law, 'Uthmān, a man of wealth and influence, as well as his cousin, Ja'afar, son of Abu Tālib. The thirst of the Quraish for cruelty upon the distressed refugees who fled away with their lives was not slaked. The Quraish pursued them to Abyssinia by means of a deputation under the leadership of 'Amar-ibn-al-As sent to the King of Abyssinia. Through presents and adulations they influenced the courtiers against the Muslims and requested the King to extradite their misguided countrymen who had fallen away from the religion of their forefathers. The wise King, however, convened an assembly in which the fugitives were called upon to give an account of their faith. Ja'afar who was chosen to be the spokesman of the Muslims addressed the King in the following words: "O King we were the most barbarous and ignorant idolaters and did not make any distinction between good and evil. Immorality, transgression, robbery, deception and evils of all descriptions were common among us. Our own kinsfolk, orphans and



neighbours were not free from our high-handedness. In short, we had sunk into the lowest depths of degradation, till at last God out of His boundless mercy raised the Prophet, Muhammad, whom we knew from his infancy to be the most honest, truthful and of the purest and noblest character. He taught us to worship the One and Only God, the Creator of the heaven and the earth. He enjoined upon us to do good and abandon evil. This is the crime of which we have been convicted and on account of which we have been subjected to terrible hardships. At last we were compelled to bid farewell to our dear hearths and homes. We pray and hope, O noble King, that no injustice might be done to us under your kind protection." Negus was deeply affected and requested the speaker to read to him a portion of the Holy Quran. The bold man recited the XIX part of the Holy Quran, on hearing which the King was moved to tears and came to understand that the words of the Holy Quran and the revelations of Jesus Christ sprang from the same fountain. He refused to hand the Muslims over to the Quraishites, who became very much grieved on account of this miserable failure. So on the second day 'Amar-ibn-al-As approached the King and poured in his ears that the Muslim's attitude towards Jesus Christ was very derogatory. The Muslims were sent for, and called upon to state the doctrines of Islam regarding Jesus Christ. The dauntless Ja'afar explained that the Muslims believed Jesus to be one of the honoured Prophets of God, and thought it the height of folly, blasphemy, and heresy to attribute any particle of divinity to Jesus. The King, satisfied and convinced, openly declared that he himself did not believe Jesus to be a jot or tittle more than that. Thus the efforts of the deputation were utterly frustrated and the Quraishites came back disappointed. The Muslim fugitives passed their time in peace and tranquillity under the kind protection of the King of Abyssinia.

After some time a rumour was spread that the whole of Mecca had entered into the fold of Islam. Most of the refugees did not believe in this rumour. Those who did found it to be utterly false when they came near Mecca. Some of them came back to Abyssinia, while others went in strict secrecy to Mecca.

The Muslim fugitives helped the King of Abyssinia in one of the battles which he had to fight with one of the neighbouring kings.



## THE PROPHET'S JOURNEY TO TAIF.

In his great ardour of sacred enthusiasm, and love for the promulgation of truth, the Prophet went to Taif, an important town in Arabia, some twenty miles from his native city. The people of Taif proved little better than the Meccans. They did not pay any heed to his preachings. On the contrary, they most shamefully insulted him and hurled upon him most abusive and contemptuous words. At last he set out for Mecca. For several miles a rabble of crazy youths pursued the Prophet and stoned him mercilessly until he was almost senseless, and his entire body was lacerated and bleeding. The Prophet's devoted servant, Zaid, who was his master's companion, tried to help him, but in vain. It was really a most pathetic and heart-rending scene. Sometimes the volleys of stones made the Prophet sit down, but the assailants took hold of his arms and made him stand. When he stepped forward they stoned him again. At last the Prophet took shelter in the garden of a Meccan named Shaiba, who, seeing the Prophet in great distress sent him some grapes, which the Prophet took with pleasure and thankfulness. It was at this place and time when he was restless with pain that he ardently prayed to God. "My Lord, guide them for they do not know." What a large heart he had. He prayed for those who most barbarously assailed him and from whom he had had only a narrow escape. Even the angels of heaven could not evince such magnanimity, moral courage, patience and fellow feeling. That is what made him overcome the most tremendous difficulties and made the whole of Arabia yield to him within a few years. His firm faith in God, extraordinary intrepidity and keen sense of duty took him alone to the city of his most implacable enemies from whom he suffered immense tortures.

From the garden of Shaiba he went to Nakhla, where a group of chiefs entered the fold of Islam. Thus God gave him ample compensation for his sufferings at Taif. Thence he went to Hirā, where he had his abode for some time.

The disgraceful failure of the Abyssinian deputation of the Quraish against the Muslim fugitives mortified the Quraish. But they were not to stop their mischief. They then formed a league and pledged themselves to a complete boycott of the family of Banu Hāshim which defended the Prophet from every molestation. Very stringent stipula-



tions formed the articles of this covenant. Unless the Prophet was given over to Quraish for capital punishment the members of the excommunicated clan were to be denied the common rights of the ordinary citizens. All kinds of social relations were severed. The Prophet's family was thus put in sore straits. The decree was put down on a scroll which was hung up on the wall of Ka'aba. The Banu Hāshim took refuge in a castle of Abu Tālib from which they could hardly get out for fear of life. They suffered from starvation, personal indignities and humiliation of every description. The piteous cries of the famished children of the Hāshimites added to the joy of the stone-hearted Quraishites. This siege in the stronghold of Abu Tālib continued for fully three years. At last the hearts of certain Quraishites were softened and they were bold enough to bring about the rescue of the innocent sufferers.

In the tenth year of the Prophet's career he received two heavy shocks. His dear uncle and kind protector, Abu Tālib, who had been a father to him since the death of Abdul Muttalib and defended him against the whole of Mecca, and also his beloved and devoted wife Khadeeja who faithfully and bravely championed the cause of his mission and made him the master of immense wealth, were to his infinite sorrow, snatched away from him by the cruel hand of death. The death of Abu Tālib and Khadeeja left him without the love and support of his only worldly benefactors. His heart became so full of grief that that year is called "The Year of Sorrow." The opposition of the Quraishites was now more vehement. They had now none to fear, and left no stone unturned to put an end to the new religion.

### THE PERSECUTION.

Humanity recoils at the very mention of the terrible calamities, the inhuman tortures and the ruthless tyranny to which the early Muslims and their Prophet were subjected. Even after thirteen hundred long years imagination shudders to conceive of those horrible events. On the one hand, one is amazingly struck by the staunch faith and the unflinching steadfastness of the Prophet and his followers; and on the other, by the ignominious barbarity of the enemies of Islam. The brief account given in the next few paragraphs will prove the truth of the above statement to the very letter.

A pious Muslim blacksmith was forced to lie down on



a bed of burnt red-hot charcoals in his own home, from which bed he was not allowed to move an inch.

Bilāl, a Negro slave, was forced to lie down in the scorching rays of the meridian sun, on the fiery sands of the Arabian desert, where a large slab of stone was put upon his breast. Then the persecuting Meccans whipped him mercilessly and commanded him to renounce his faith. But as he still remained firm in his faith and continued to say, "There is but one God," the cruel Meccans tied him with a rope and dragged him from one end of the city to the other.

A Muslim (Yāsir) was brutally torn to pieces, when his legs were tied to two camels and the beasts were driven in opposite directions.

Not only the men but also the women were maltreated. History has recounted how, for the simple crime of embracing Islam, a pious and respectable Muslim lady, Sumayya, was killed most cruelly.

The personal indignities suffered by the Prophet were equally brutal and horrifying: for instance, once while he was at prayer, Abu Jahl placed the intestines of a camel on his shoulders. An earlier paragraph has already marked how the Prophet was about to be strangled to death in the Ka'aba when he was engaged in prayer; and how brutally he was stoned for three miles at the time of his return from Tāif. When the Prophet would go out, people would ejaculate, "There goes the impostor, the madman and the liar!" Ashes were thrown upon him and thorns were put in his way.

It was the Prophet's custom to preach his faith among the pilgrims who came annually from the distant parts of Arabia. In the twelfth year of his mission he met with about half-a-dozen persons who came from Yathrib, a well-known city about two hundred miles north of Mecca. It was the same city which was known by the name of Medina and which was destined to be the seat of Islam and to be esteemed as the Holy City by the Muslims to the end of days. Now, these few Medinites to whom the Prophet spoke, readily became Muslims, and on their return home served as worthy evangelists, who preached the faith of Islam in Medina. The next year more people came from Medina, and after personally talking with the Prophet they embraced his faith. The result was that a small community of sincere and zealous Muslims was formed in Medina, and Islam was firmly established in that city.

When the Meccans came to know that the cause of the



Prophet was making rapid and steady progress, their indignation knew no bounds. They now resorted to a novel plan to put an end to the Prophet's life and cause. They selected one man from each tribe who pledged himself to assist in making a united assault in order to assassinate the Prophet at night when he was asleep. If they could kill the Prophet, they believed that it would then be impossible for the Prophet's people to stand against the united tribes of Mecca.

The Prophet, however, received a revelation, which warned him of the danger, and he was commanded by God to take to flight. A substitution had to be made, so, his cousin, Ali, volunteered to lie down upon his master's bed. It really was very dangerous for Ali to lie down upon the Prophet's bed at such a critical juncture, but if he could give his life for his beloved guide and master, it would be a pleasure and a pride for him.

In spite of their fanatical antagonism, the people of Mecca trusted the honesty of the Prophet to the utmost, hence they would take their valuables and belongings to him for safe keeping. When the Prophet left, he gave all these goods to Ali with the instructions to deliver them to their owners.

When the Prophet informed Abu Bakr of his intended departure from Mecca, the latter volunteered to be his master's companion and offered one of his camels for the journey. The Prophet acceded to the wishes of his devoted friend and follower and took him as his companion, but paid the price of the camel.

The Meccans besieged the Prophet's house, but at the dead of night they fell fast asleep. While his foes were sleeping, the Prophet came out. With tears in his eyes he gazed at the Ka'aba and said, "Oh Mecca, Thou hast been to me the dearest spot in all the world, but thy sons would not let me live here."

Then the Prophet and his companion went to the famous hill of Thaur, which is some three miles from Mecca. They took refuge in what is known as the Cave of Thaur, where they had to remain for three days.

Early in the morning the Prophet's enemies awakened and to their infinite surprise found Ali in his master's bed. They were so angry that they put Ali in confinement, but finding such procedure useless they soon released him.

A desperate search to find the fugitive was made. Scouts were sent in all directions. A trailing party even



reached the very mouth of the cavern which housed the fugitive. The party followed the footprints to the mouth of the cave. It was now natural to peep into the cave, but something unknown caused the pursuers to hesitate. At last they retraced their steps and left the cave undisturbed.

While they were hesitating whether to peep into the cavern or not, Abu Bakr's heart naturally sank and he showed signs of fear. Just one glance and their lives were lost. It was at this critical moment that the Prophet calmly spoke, "Don't fear, God is with us." Such was the implicit trust he had in God. He felt perfectly sure of Divine protection.

On the fourth day they left for Medina. After a continuous journey of a day and night, and after a short rest, when they were about to start again they were seen by a Meccan, Surāqa, who, tempted by a fat reward of one hundred camels, came in pursuit of the fugitives. When he came near the Prophet his horse stumbled and fell. According to the Arab custom he drew lots to divine whether to continue the chase or not. He received the answer in the negative; but the reward of one hundred camels was too big for him to give up the adventure, so he mounted the animal again and ran close to the Prophet; but when the horse stumbled the second time and the feet of the animal sank very deeply into the sand, he now had no heart to renew the attempt. Something within him told him that the Prophet's cause was ordained to triumph, and that to try to retard such a mission was to bring about one's own destruction. A terrible fear paralyzed his whole system. He, then, went to the Prophet and begged his forgiveness. The Prophet granted his request and the man departed in peace.

When the Prophet and Abu Bakr were on their way to Medina, they met Zubair, a gallant Muslim, returning from his commercial expedition to Syria, who presented the Prophet with some clothes and assured him that he would also come and live with his master in Medina.

After a wearisome journey of eight days the party reached Medina on the twelfth of Rabi-ul-Awwal and was accorded a warm reception by the people of Medina whose joy knew no bounds and whose shouts of greeting echoed far and wide: "Allāho Akbar," "God is most great."

This *Hijrat*, or migration, of the Prophet to Medina brought a new epoch into the life of the Prophet, and it was upon this famous *Hijrat* that the Muslim era was begun.



## THE ISLAMIC WORLD OF TO-DAY.

(S. NIAZ.)

(Continued from Last Issue).

Another change that has come over the world of Islam is that the old system of education has been almost completely replaced by a new one. In the older days the subjects that mostly came in for study were a little elementary arithmetic, the Holy Quran and the books of commentary that have been written, Islamic religious law or Fiqah as it was called, logic and philosophy of the old oriental schools, Arabic grammar and the Arabic and Persian classics. When English began to be taught in the schools in India after the occupation of that country by Great Britain, the Maulvis, as the doctors of religion are called in India, raised a loud voice of protest against its study, declaring that those who will study the language of the Christian will become infidels. The result was that the bulk of Muslims in India hesitated long enough to give Hindus in that country a considerable lead in education. The gap between the two major communities of India in respect of education thus became so wide at the very outset that Muslims have not so far been able to come abreast with their Hindu countrymen. There were other causes also which made the Muslims in India lag behind in education, but I will not here go into them. The opposition which the study of English and physical sciences met with from the Ulama is a clear sign of their unfitness to be the leaders of Muslim thought. But there is one extenuating circumstance which appears in the light of a faint excuse for the unreasonable stand which they took in this matter. Christian missionary societies financed and staffed by Western organisations had set themselves to the task of bringing India to Christianity almost as soon as the various European powers obtained a sure footing in the country. When the English established their rule over the Indian peoples and the country settled down into peace after the other European powers had been driven out of India, these societies applied themselves to their task with renewed energy. Proselytisation of Indian Communities by undermining the foundations of their social and religious structures through educating the growing generations in their Mission Schools formed one of their chief lines of attack.



The Government of India in many parts of the country took up the question of Education a while later than did the Christian Missions working in India. But the short time that elapsed in between was enough to create a prejudice on religious grounds. This prejudice clung to the Muslims for a long while until bitter experience coupled with the heroic efforts of Sir Syed Ahmad Khan, the most prominent Indian Muslim educationist, has only recently succeeded in washing it away. In point of view of education the average Indian Muslim is better educated than his brothers in the same circumstances in most of the other Muslim countries. History, Geography, Mathematics, the physical sciences like Chemistry, Mechanics, Botany and Zoology, the science of Medicine, etc., now form subjects of study in the Secondary Schools and Colleges.

Although, speaking on the whole, education on modern lines has not made such progress in other Muslim countries as it has in India, it would be quite safe to say that before long much will be accomplished in this respect in the whole length and breadth of the world of Islam. Turkey is doing her best to bring herself on a level with Europe. In Egypt also the world-famous University of Al Azhar has undergone notable changes and reforms as regards the curriculum and the method of teaching. Al Azhar, before these changes were introduced, was typically typical (if I may say so) of the old system of education that has so long prevailed in the East. It was the complete embodiment of all the characteristics of the old-fashioned Maktab. It was a Maktab on an unprecedentedly large scale. The reforms which have been enacted there are an indication of the change in mentality. As the same kind of mentality is forming and developing everywhere, the systems of education in all the Muslim lands will undergo a corresponding change. The change is clearly visible in Iraq, Syria and Palestine, as well as in Persia. The latter country, under its wise and sagacious ruler, is making astonishing progress, on one hand avoiding all unnecessary risks through hasty action, and on the other experimenting boldly within certain well-defined limits. Afghanistan and Wahabi Arabia or Arabia proper are the two countries which are the most backward in modern education. But both these countries are now ruled over by enlightened kings in whose programmes education naturally occupies an important and prominent position.



As I said earlier, the world of Islam, by coming into contact with the West, has been made to realise that from undisputed power it has sunk to helpless impotency and insignificance. The bitter sting and shame of this realisation has cleared the mists and cobwebs of lethargy from their brain and installed the burning desire to live a free, self-respecting life in its place. As a natural consequence of this change, thought has become active. Newspapers, new books and new ideas, have poured out of the press in a quick, continuous stream. This change also is very significant. For a long time publications of note and authors of merit had been few and far between, but the literary and intellectual life is once more showing signs of renewed activity. It is true, no doubt, that much of the thought bears the stamp which is characteristic of the actions of a man awakened from sleep by a sudden realisation by his senses that something is horribly wrong somewhere, who, frightened out of his proper balance, starts running about frantically, knocking things down in his mad rush without knowing exactly as to where the cause of fright lies, or as to what exactly he should do. But at the same time the new thought-wave, even when it is most confused, shows clear and unmistakable signs of a national fervour which thrills the readers into life. To give a couple of instances from India, Akbar of Allahabad was a great modern poet, who has died only recently. His poems glow with a feeling of national consciousness and are widely and eagerly read by the youth of that country. Sir Muhammad Iqbāl is another whose two poems, *Shikvah* and *Javāb-i-Shikvah*, have as their theme the present helpless condition of the followers of Islam and the causes which have led to it.

Sir Muhammad Iqbāl has drawn much of his inspiration from Goethe, and his poetical works bear, in many respects, a close resemblance to the works of the great German poet who is counted among the chief makers of modern Germany. Going a few years farther back, we have the great poet Hali and the Sir Walter Scott of India, Abdul Halim Sharar, India's foremost writer of historical romance. The art of writing fiction is still in its infancy in the East, but it is now making rapid progress. And what is true of India in respect of literary and intellectual life is true of many other countries in the world of Islam. Egypt does not lack in thinkers and writers of merit, nor does Turkey. Persia, too,



the land of immortal fame, as the home of Firdausi, Sa'adi, Hāfiz, Jāme'e, and the world-famous 'Umar Khayyām, is stirring in her sleep of centuries and another stream of "harmonious madness" that Shelley dreamt of in his ode to "The Skylark" may pour out any day from that land of the Muses.

So far, I have confined my attention to the educated classes, the intelligentsia, in the world of Islam which represents in major proportion the town-dwellers. Away from the beaten tracks of the civilized world, where the means of communication are still very poor, the life of the bulk of the population remains unchanged, except in the most superficial trivialities. The peoples living in these remote parts hear the mighty stir and the big roar of events in the outside world much in the same manner as one hears the distant report of a gun on a hot, languorous day. However sharp the report may sound near the scene of the event, by the time it has gone some distance through the languid air, it sounds more like a pop-gun than anything else. The mind of these simple folk is held by three things and three only. Times are hard, and if one is to keep the body and soul together one cannot afford to stand leaning a moment on the shovel in order to have a look at the skies or to listen to the babbling brook. Secondly, they accept their lot with a philosophical calm and stolidity which, though it is in keeping with their placid upbringing, is nevertheless an amazing phenomena. They are aware of the hardness of their lot, and they are also aware of the fact that not many centuries ago they could hold up their heads when standing in the midst of the mighty and the strong, but that now the times have changed. There is a sadness and a sore spot somewhere in their hearts, but all their hopes for a brighter future are centred in one word, "The Mēhdi."

If we study the Traditions of the Holy Prophet (the *Ahādees* as they are called by the Muslims) we come across this word many a time. The Holy Prophet warned his followers that there would come a time when the Muslims would cease to be Muslims except in name, when their power and glory would pass away and they would become like withered leaves to be blown about by the winds. At this critical period, he said, God will raise from among themselves a Hādi or a Mehdi—a guide, a leader and a liberator. This is how the prophecy runs. The first half of this prophecy, as all can see, has already been fulfilled. It is the



second half for the fulfilment of which the bulk of the Muslim world is now waiting.

It would not be out of place to mention here that, owing to the misinterpretation of some passages relating to the Mehdi, it has come to be the common belief in the masses that the Mehdi will appear essentially and primarily as a warrior, lead the Muslims in battle, inflict a crushing defeat on the enemies of Islam, and restore that faith to its pristine glory. This brings us to another strong thought movement in the religious sphere of the world of Islam which has originated in India. Hazrat Mirza Ghulam Ahmad of Qadian, Punjab, India, stood up at this juncture and, with strong, convincing and cogent reasoning, declared it to the world that the coming of a warrior Mehdi is not what is meant by those passages in Ahadees which relate to him and that such a belief is in direct conflict with the essence and spirit of Islam and should therefore be given up. He held that the Mehdi whose advent has been foretold is a personage who will re-establish the ascendancy of Islam not by force of arms, but by force of reason, by proving it to be a religion of infinitely greater spiritual excellence than the other religions of the world and restore Muslims to power by re-creating and developing those qualities in them which once before enabled them to rise to such heights. He taught that the fact of the first expansion of Islam alongside the triumphant march of its armies had been made use of by its enemies to create and circulate the base accusation that Islam spread through force. A repetition of the same events, he declared, would strengthen this lie. Speaking of the enemies of Islam the Holy Quran says, "They are striving to put out the Light of God with the words of their mouths, but God will fan this Light into a clear unmistakable blaze even though they may not like it." This verse of the Holy Quran, he said, relates to these days when the followers of other religions in general and the Christian Missionaries in particular are doing their best to discredit Islam in the eyes of the world by carrying on a vigorous and unscrupulous propaganda against it. He taught that the greatness of the Mehdi and the promised reformer and liberator lay not in leading the Muslims to battle and crushing Islam's enemies in the field, but in the fact that he will expose the hollowness of anti-Islamic propaganda and at the same time infuse a new life into the Muslims themselves. Mirza Ghulam Ahmad himself claimed to be the Mehdi



and the Promised Messiah and wrote more than 80 books in refutation of the wrong conception about the Warrior Mehdi, in support of the truth of his claims, and in answer to the attacks which have been made upon Islam and its Holy Founder.

The Movement which he founded is called the Ahmadiyya Movement. It has its headquarters in Qadian, Punjab, India, and is a vigorous, well-organised Movement. Its adherents number a little over a million and are found in all parts of India, Burma, the West India Islands, Afghanistan, Persia, Syria, Palestine, Central Asia, Sierra Leone, Gold Coast, Nigeria, West Africa, the United States of America and the United Kingdom. One characteristic feature of this Movement is that it is an active proselytising movement with well-established missions in Great Britain, U.S.A., Syria, Palestine, Egypt, Persia, Afghanistan, Sumātra and Australia. From this it would become clear that the Movement, though at present it does not come so much before the eyes of the general public, it is nevertheless spreading rapidly over the length and breadth of the Muslim world, honey-combing it, as it were, at every point of vantage. The Movement is scarcely 50 years old, but by the rapid strides it has made it has compelled the attention of the outside world. Christian Missionary Societies, which from the very nature of their work were bound to come in contact with it, have so far hurled themselves in vain against its solid strength and after having had some experience of the vital forces that are embodied in it have even now begun to admit (though with much sulkiness and reluctance) that it is a new force that has been projected into the Muslim world. Although the Movement is still weak from the point of view of numbers, it is, notwithstanding, so influential that almost every book published during recent years about present-day Islam has been forced to take notice of it. Mr. Farquhar, a great Christian Missionary traveller, has written a small book on this Movement. The compilers of the report presented before the Jerusalem Meeting of the International Christian Missionary Council of 1928; the Rev. W. Wilson Cash, in his "Moslem World in Revolution," and Basil Mathews, the author of "The Clash of Colour," in his "Young Islam on Trek," are, to give only a few instances, writers who seem to have been forced to the conclusion that their writings would not be complete without some reference to the Ahmadiyya Movement. But their mention of it bears



a note of sulkiness and resentment at the boldness and audacity with which this Movement is successfully defending Islam against hostile propaganda. The fairest account of this Movement that has, so far as I know, come from a Western source is the one contained in "The Islamic Faith," by Sir Thomas Arnold, a noble, fair-minded and learned orientalist of this country. A small quotation from this book will enable you to form some idea as to what is the impression which the Movement gives to fair-minded people. Sir Thomas Arnold says:—

"Towards the close of the 19th Century another Sect arose in India, which exhibits considerable activity at the present time—namely, the Ahmadiyyah. The teachings of the founder of this Sect, Mirza Ghulam Ahmad, are noticeably distinguished from the Wahabi exposition of Islam by their toleration. He expounded the doctrine of Jihad, which to the Wahabis means religious warfare against all unbelievers, in terms of the spiritual life as a struggle against the evil life and the false doctrine and taught that Jihad against unbelievers must be conducted by peaceful means instead of warlike methods. He claimed to be the Messiah for his generation, and in support of this claim he pointed to the gentleness and simplicity of his life as resembling those of Jesus. As Messiah he is also the Imam Mehdi, who according to the popular belief of other Mohammadans will appear sometime before the Day of Judgment and will lead the united forces of the faithful in the conquest of the world for the faith of Islam; but a pacific and tolerant interpretation is given to this doctrine as to that of Jihad, and Ghulam Ahmad represented himself as the promised Imam Mehdi as bringing in a new era of religious enlightenment. In his Christology also he differed from the commonly accepted exegesis of the Quran, in that he rejected the common Muslim doctrine that Jesus was taken up straight into heaven and a phantom was crucified in his place, for he maintained that Jesus was himself crucified, but was taken down alive from the Cross, and after the healing of his wounds, made his way into India, and ultimately died and was buried in Kashmir. The bulk of his followers is to be found in the Punjab, but they carry on an active propaganda and have missionaries in England and Germany, in British Colonies and other parts of the world, and have succeeded in winning converts not only from among Muslims, but also among Christians."



The Ahmadiyya Movement is a strictly religious Movement, and as such, it has certain interesting characteristics which make it stand unique in an age when religious, philosophical and speculative thought is so active. The chief among these is its belief that God, even in this age, speaks to his chosen servants in the same way as He spoke to Abraham, Zoroaster, Krishna, Buddha, Christ, and Muhammad, and that if only we strive to reach Him with the true yearning of our soul, He takes compassion on us, blesses us with the power of His Divine Grace conveyed to us through His holy and comforting words, and by His own sweet voice brings us unto Him. The Founder of this Movement claimed that God spoke to him as He did to the Prophets of yore, and even amongst his followers there are many who, after cleansing their hearts and striving actively and with an honesty of purpose in the way of the Lord, have themselves heard the Divine Voice and experienced the solace and comfort which it brings. But I will not dwell here upon the characteristic features of this Movement. Suffice it to say that by refuting the accusation hurled against Islamic teachings it is dispersing the clouds which have made the more modernised of its followers indifferent towards it. It is the regeneration of Islam which the entire Muslim world is anxiously waiting for. Its chief aim and object is to establish the superiority of Islam as a social, political, and spiritual system, and it undertakes to prove that the laws laid down by Islam and the devotional ritual which it has recommended are far superior to any other that the world knows of.

Those of you who might like to know more about this Movement may with profit read "A Present to the Prince of Wales" and "Ahmadiyyat, or True Islam," two books which give a clear idea of the teachings and aims of this Movement. The first of these two was written specially on the occasion of His Royal Highness's visit to India and presented to him by the Community as an offering of welcome and a token of loyal regard. The second was written to be read in the Conference of the Living Religions in the Empire, held in London in 1924.

There is one thing more which I cannot very well leave out of consideration when speaking of the Islamic world of to-day. Professor Margoliouth, of Oxford University, who is the author of "Mohammad and the rise of Islam," spoke



on the Ideals of that religion in a meeting of the Central Asian Society in November last. One point on which he dwelt at some length was that Muslims all over the world in general and in North Africa in particular hated the Christians as they did not hate anything else, and in support of this he quoted the observations of Elden Rutter and Mickaud Bellaire, two well-known travellers who, he said, spoke from personal experience and on the strength of first-hand information. This hatred, he tried to prove, was the result of the teachings of Islam regarding the followers of other religions. In this I beg to differ with the learned Professor. These teachings are nothing but peaceful and tolerant, and if the inhabitants of Muslim countries in general and of Morocco and Tripoli in particular happen to have a dislike for Europeans, it is due to the present-day political situation. European powers have without the slightest provocation gone and made slaves of them in their own homes, and no wonder that the inhabitants of North Africa do not like them. The North African Muslims never did the European powers any harm nor have they ever crossed their path in any other way. But the peaceful penetration on point of bayonet of these countries is going on day after day, and France, Italy, and Spain are even now carrying on military operations in those countries. The situation in Syria, Palestine and Egypt is patent to all. In the former two countries France and Great Britain entered as liberators with the avowed object of granting these countries the right of "self-determination" as regards their government. But when the Arabs rebelled against their former rulers and helped the Allies to drive them out, they were rewarded with the French rule in Syria, which led to the Druisé revolt, and with the doubtful blessings of the Balfour Declaration and the National home for Jews in Palestine. As regards Egypt, when everything has been said and done, the only justification which Great Britain has for the attitude which she has adopted in that country is that she cannot reasonably be expected to run any risk with regard to the safety of the Suez Canal. England may be holding that highway to the common advantage of all the civilized world, but Englishmen would do well to ask themselves the question what they would have thought of Germany if she had won the last war and in order to ensure an unhindered passage through the English Channel had occupied the Channel ports on both sides and stationed strong garrisons in London and Paris. Needless to say that the mere suggestion of any



such thing is horrifying and exasperating. Yet there is a foreign army stationed in the capital of Egypt and a free nation is being made to feel at every step that, by a hard irony of fate, like a tethered beast she is free only to a limited extent and must move only within the circle prescribed for her. The situation in Iraq also is not very encouraging. I take the liberty to quote from a leading article that appeared in the *Near East and India* of February 20th, 1930, which paints a very clear picture of the affairs in that country. That journal wrote:—

“Anglo-Iraqi relations are in an unsatisfactory state, from whatever angle they are looked at. The Iraqis are more suspicious at the present time than perhaps they have ever been of the integrity of British motives, and the gratifying effect of the “gesture” which Great Britain made soon after the death of Sir Gilbert Clayton last year, concerning the recommendation of Iraq for entrance into the League of Nations in 1932 has dissipated in the hopeless air of Baghdad. Hopeless is possibly too strong a word, yet it does seem that the Iraqis are losing hope. How can we guarantee, they say, that Great Britain will actually recommend Iraq for League membership in 1932? Have we not been given other promises in regard to other things at other times? How, moreover, will the League accept us, if we cannot defend ourselves? Were we not solemnly promised that, by the end of 1928, such problems as those relating to our national defence, to the Iraq railways, to the port of Basrah, and so on, would be finally settled? And what has been done? Nothing! What is the use of telling us of your friendship when by all these tests of it you fail? Is it to be wondered at, then, that we are growing more and more suspicious? We would, indeed, be friends, but your policy belies your fair words. You talk of Iraq as a free and independent State, and you treat her as a Colony or Protectorate. What, in heaven’s name, are you really after in Iraq? Such are some of the thoughts which we believe even the well-disposed Iraqis are now harbouring. Certainly there is singular consensus in Iraq now on this question of British tutelage. There exists a body of opinion which even the late Sir Abdul Muhsin could not withstand. In the Majlis, in the Press, in the Bazaars—almost everywhere, in fact, there is to be found evidence of anti-British sentiment. The Press, in particular, has been vitriolic against the Mandatory power. Certain journalists have, indeed, gone ‘off



the deep end,' though whether they will remain swimming in the unplumbed depths, remains to be seen. Do we mistake these signs of uneasiness? Are they manifested only by malcontents, or by evil-doers, by a negligible minority? Hardly. In short, the official position as between Great Britain and Iraq is a regrettable one, and one that needs, by whatever means, urgent remedy. The description which Lord Passfield recently made of Anglo-Iraqi relations was grotesquely wide of the mark.

"What, then, can be done? Of course, there are explanations, if not excuses. It is true that the Iraqis took the gesture of 1929 concerning 1932 in a very different manner from that in which Great Britain had conceived it. It is true that the distinction between the early attaining of independence and the immediate attaining of it is one that appears to make little appeal to the ordinary Iraqi mind; it is true that in the Press campaigns against Great Britain have been distortions of fact, exaggerations, and all the rest of it. These considerations must be very trying to those concerned in the administration of Iraq; to be perennially mis-interpreted, to see the possibility of good work being wasted, moreover, is a galling experience. One can, therefore, fully sympathise with what the Iraqis might call the British official point of view without losing sight of the fact that the Iraqis have genuine grievances. It is idle now to discuss whether the policy adopted at the Cairo Conference of 1921 was a correct or a wise one, idle also to doubt the wisdom of definite promises for 1928 concerning certain military and financial matters. The point is that a policy was laid down and that promises were made. One of two things must now be done: either openly, frankly, and boldly reverse that policy and announce that the promises cannot be kept, or adhere strictly to it and to the promises. Most unfortunately, after the death of Sir Gilbert Clayton matters were allowed to drift in Iraq, and, as we have already said the effect of the publication of his advice (which had previously been tendered by Sir Henry Dobbs); was soon lost. More than that, a position of reaction seems to have set in. Friction is constant, suspicion is growing. These can be removed only by an early and fresh formulation of British policy. The Iraqis, in virtue of the treaties already concluded with them, have a right to know where they are. They must not be allowed to drift away into the arms of Great Britain's enemies, which spread widely and eagerly



in the Middle East. It is essential to retain their friendship; and is it really so difficult?"

Besides the present-day political situation in the Muslim countries there is another thing also which embitters the mind of Muslims against the followers of other religions. That is the way in which some thoughtless people speak of Islam and its Holy founder and the failure of responsible public opinion to condemn such practices. The one thing that is keeping the Hindus and Muslims apart in India more than anything else is that of late years the Hindu Press has been particularly active to misrepresent and vilify the character of the Holy Prophet. There is no lack of incidents to support this view, but I will not dwell upon them. I cannot, however, refrain from saying that the same ill-advised course is being adopted by some narrow-minded people in this country also. The January issue of a periodical called "Britannia and Eve" published an article on Ayesha, one of the wives of the Holy Prophet. Little has been said in this article about this great woman, but the writer has exhausted his venom upon the Holy Prophet. The style and the language of this article is such as no gentleman can employ when speaking of another man, far less of a man whose memory and good name is held dearer than life itself by 330 million Muslims.

To sum up the spirit of restlessness and change is only too obvious in the world of Islam. But for the most part modern thought movements are political in their origin and essence. The change in the attitude of Muslims towards Islam is due to some extent to the spread of the Spirit of Secularism, but in the main it is due to the fact that the doctors of religion have failed to meet the onslaught of adverse criticism from the West and the general public finding itself unable, through lack of knowledge to defend the fair name of Islam, has been overawed into a semblance of holding aloof from it.

As the influence of the Ahmadiyya Movement spreads and the beauties of Islam again begin to shine forth, the old bond will reassert itself. As a matter of fact, the drift of modern events is leading the whole world to an acceptance of the principles of Islam. The industrial and social position of the Western Nations is such that before long they will either go under or they will have to make such wholesale changes in their political and social system which will give the lie to their criticism of Islam.



## BOOK REVIEWS.

(S. NIAZ).

"*Turkey and Syria Reborn*," by Harold Armstrong. (John Lane, The Bodley Head, Ltd., London. 15/- net).

This book, as the author tells us in a short preface, "is a record of many months' travel." It does not claim to be a learned treatise; nor has the author aimed at making it "an encyclopædia of facts or a logical study of politics, antiques, or history." His aim has been to take his reader with him as a fellow-traveller, "to climb together into the mountains of the pagan Nusairi, wander in the bazaars and alleys of great cities, toil across deserts, and talk with all manner of men." As for conclusions, he leaves him "to paint his own pictures and form his own opinions from what he has seen and heard."

This aim, though at first thought it appears to be extremely simple, is nevertheless anything but easy to attain. As a matter of fact it is no easier than painting a vast and varied landscape in which the sea and sky, hills and streams, bits of level plain, grassy rolling downs and the sombre shades of a deep woodland lie bathed in a sunset glow—a baffling medley of tone and colour. To be able to do this, one must have a keen perception, the power of quick and accurate observation, an eye for detail, and an ability to follow, locate and differentiate the gradual heightening or toning down of colour. In addition to these rare qualities, one must possess the gift of expression which is rarer still. It is only then that the effect of the landscape, the life that breathes through it and the spirit that lies hidden somewhere in its depths can be transferred to a strip of canvas or the pages of a book. And it may at once be said that the author of "*Turkey and Syria Reborn*" has succeeded admirably in the attainment of his difficult objective. The picture he has painted is clear, vivid, true to detail and true to life. The curious sense of great possibilities, moreover, which lie hidden in these lands and the air of uncertainty by which everything is surrounded there has been well brought out.

His portraiture of the different peoples who live in different parts of the two countries are singularly graphic. He found the brave, hospitable Druses "beaten into submission; their resistance at an end; their leaders . . . escaped into Egypt." But they have only been beaten down to their knees: they have not been cowed. A Druse Sheikh's eyes



are shrewd and unflinchingly "look straight into one, though without rudeness or undue curiosity." The French are anything but popular among the Druses; if any reference is made to the recent events in Syria, a Druse's eyes "concentrate with anger; he is alive, resentful, coiled as a taut spring, ready to strike like an angry snake." Such references recall to his mind the day when he sat helpless on the hillside with his hands tied behind his back, while "their (the French) Circassians and Armenians, their Negro and Chinese mercenaries, shown the way by the Maronite devils, went fouling the women and looting all they could find." These words which Captain Armstrong heard from a Druse Sheikh give expression to a feeling of discontent and repression which smoulders in the heart of every Druse. The Maronites, on the other hand, do not seem to have impressed Captain Armstrong well. A Maronite priest that he came in contact with impressed him as being low, vulgar, callous, greedy, and over-fond of arach—a drink which Captain Armstrong describes as pure alcohol. Another Maronite monk whom he saw talking to a girl in a way from which "it was clear that the man of God was talking of something that fired his blood more than religion," seems to have inspired Captain Armstrong with such loathing and disgust as to make him exclaim, "Strange that God should give these—the stupid, almost handsome-faced girl, the dirty unkempt monk, the loafing boy (another figure in the scene)—power to breed, to create something that might hold a human soul, which must push and fight its way through life." The Armenians are even worse than the Maronites. "As a whole they are unlovable people, over-nervous and over-clever and crafty. They work hard and persist, so that in two generations they will own a whole Turkish town and every Turk will be in their power through loans, and they will then put on the screw without mercy or good sense. They are like a nest of wasps, unlovable, ill-natured, and assiduous in collecting up any wealth, even if it is out of the filth." With these traits of the Maronite and the Armenian character, when we remember that these two peoples, from as early as the days of the Crusades, have all along figured as the proteges of Foreign Powers, aiding and abetting them in their intrigues, the strong dislike with which they have inspired the inhabitants of Syria and the Turks becomes easy to understand.

Of Modern Turkey the foremost impressions are a



national consciousness, dislike of foreigners, love of liberty, lack of capital, a visible change in the way the modern Turk dresses, thinks, and goes about in life, along with something somewhere in the depths of his being that still remains unchanged. The rulers of Modern Turkey are "a small body of men grouped round the mental, moral, and physical dictatorship of the Ghazi Mustapha Kemal Pasha, and number not more than one in fifty thousand of the population. They are capable, energetic, vigorous, efficient, and decisive." But "the junior officials are as bad as under the Sultans." The countryside has been sadly ruined during the war. "As I came back to Adna through the deserted vineyards I knew that great harm as the Turks had done, Europe had done little better." "Will you not rebuild the village?" I asked. "'Ne Yapalim? What can I do?' replied a middle-aged man, acting as spokesman, and threw his hands out helplessly." "So it was in all the villages. These people could fight, they could rise to an occasion under the spur of patriotism or hatred and do great deeds, but of that plodding spirit needed to succeed in the drudgery of peace they had little. They gave me a sense of desolation and hopelessness, as they sat in their broken villages. Centuries of mal-administration had impoverished them, continuous wars had decimated them, and finally the last fierce fighting between themselves and the French for possession of their homes had left them ruined."

An excellent book of travel in two prominent countries of the Middle East, "*Turkey and Syria Reborn*" affords delightful and absorbing reading. But that is not its only merit. Running in and out of the general narrative there is a vein of philosophical thought—instances of occasions when a clear mind, stirred into activity by nearness to scenes of ancient struggles between creeds and civilizations, gets detached from the present and begins to reconstruct their past history. "And I realised the driving force, the immense strength of life, the spark that welds together dead eternal matter into new shapes, and then breaks and welds them again. Beside me was a giant block of granite split in half by a fig tree. Into a crack, years ago, there must have fallen a tiny seed that had germinated and burst and put forth a shoot and so become a tree. As it grew it broke the iron stone that held it in, and now the rain and the frost had bitten into the edges of the stone and slowly the whole block would crumble into dust. I knew that there is no death, for



matter is eternal; and what we call death is but the dissolution of one combination of elements; and then once more in a new form they combine round some germ of life and become a new thing." Also, "For the first three centuries A.D. Christianity and Mithraism had run a neck-and-neck race for supremacy and so much had they in common that they became insolubly mixed. Mithras was the Son of God, yet God; like the Greek Perseus, he was born of a virgin. He died and was buried and rose again, and ascended into heaven to plead for man as his Saviour and Redeemer from the Spirit of Evil. His birth was celebrated at the winter solstice or Christmas, and his resurrection at the vernal equinox or our Easter. Sunday was his day—the 'Lord's Day'—and he was called the Good Shepherd. Such parallels might be multiplied without end." At last "Christianity won and wiped out all traces of Mithraism, so that no mention was made of it in any records for over a thousand years and it was unheard of until late in the fifteenth century. But it is clear that the early fathers dreaded its influence. They believed that the Devil, knowing that Christ was coming, had created in advance parallels to the Christian beliefs. Justin Martyr and Jerome complained that in the very spot, in the very cave stable at Bethlehem where Christ was born, Adonis had been worshipped. Turtullion wrote, 'The Devil imitated even the inner parts of our divine Mysteries.' But it seems that it was the Apostles and the early Fathers themselves, often quite frankly, who introduced these ideas. Frequently they took the Pagan faiths, furnished them up and used them wholesale. St. Paul was undoubtedly well versed in Mithraism; he quotes the ritual and discusses the faith. It was Saul of Tarsus and not the Devil who introduced the Mithra ritual and faiths into Christianity."

Another feature of this book will not fail to strike any intelligent reader is that it exposes absolutely, though incidentally, the farce of the French Mandate in Syria. The Syrians clearly are far from being satisfied with the way in which the "Mandate," the sacred trust from the sacred League of Nations, is being worked. "Force can only be justified by force, by carrying it out to its bitter end until the object is attained. When the Allies agreed to the French Mandate, they knew that it would mean the use of force, and the bombardment (of Damascus) was the culmination of five years of fighting and revolt and the final act which established the French Military Control of the Country."



"Barbed wire," "forts of sandbags and sentries watching the streets through loopholes," "a large fort inside barbed wire and trenches with sentries patrolling," and units of savage, blood-thirsty Negro and Senegalise Mercenaries distributed all over the country are indications of a country held by sheer force, not of a Mandate that is being worked according to the wishes and in the interests of the people. Of the fact that the poor miserable wretches have been betrayed by the Allies who were eager enough to ask for their help in their hour of need, and have been placed by the League of Nations under the charge of a wolf in sheep's clothing, there remains little doubt after a perusal of this book; and one cannot help wondering what sort of a book would result from the travels of a person of other than distinctly British or Jewish sympathies, if he were to make a tour of Palestine—another country where a Mandate is being worked and a Jewish National Home founded in a way that is not in the least detrimental to Native Arab interests.

"*Mahatma Gandhi's Ideas*," by C. F. Andrews. (George Allen & Unwin, Ltd., London. 12/6 net).

With the National Congress in India launching upon a campaign of civil disobedience and the non-payment of taxes, and, with the direction of the campaign left solely in the hands of Mr. Gandhi, this book has been published at a very opportune moment. C. F. Andrews is an intimate personal friend and a very great admirer of Mr. Gandhi, who has known him almost from the earliest days of his political career. The book is neither a discussion of the rights and wrongs of Mr. Gandhi's ideas, opinions and methods of work, nor a justification of his views. It is just a plain statement of what he thinks, what he believes, what are his fears and what he hopes to attain for India and (according to his admirers) for the world at large, by means of his doctrines of *Ahimsa*, passive resistance and non-violent non-co-operation. But coming as it does from one of his closest friends and admirers it is, of course, a singularly sympathetic statement. It hardly seems to have occurred to Mr. Andrews that the beliefs and theories of Mr. Gandhi, admirable though they certainly are in many respects, yet, like everything else that is human, they also may have some flaws and loopholes in them which render them incapable of being put into practice and carried through to the end without involving clear contradictions.

The book is divided into two Parts. Part I., called



"*The Religious Environment*," contains chapters on the background of Hinduism, the Hindu-Muslim problem, the Christian contact, "the place of Jesus," the Ashram, Swadeshi, the teaching of Ahimsa, on Khaddar and on Untouchability. The Second Part, "*The Historical Settings*," deals with Mr. Gandhi's Campaign of passive resistance in South Africa, Tolstoy Farm, and forms a sketch of his life and ideas as the moving spirit of the Swadeshi, Khaddar and the Non-Co-operation Movements in India. The book contains numerous well-chosen selections from the writings of Mr. Gandhi which serve admirably to elucidate his different points of view.

Mr. Gandhi on occasions has expressed an admiration for some of the teachings of Christianity which has raised pious hopes in the breasts of many a Christian Missionary working in India. The fact has been regarded as a prelude to far better and more concrete results which are expected to follow as the attitude of Mr. Gandhi towards Christianity becomes more widely known to the millions of Hindus who love and revere him as a saint, almost as an *Avatar*. To such the following passages will come as a disappointment:— "To-day my position is that, though I admire much in Christianity, I am unable to identify myself with orthodox Christianity. I must tell you in all humility that Hinduism, as I know it, entirely satisfies my soul, fills my whole being, and I find a solace in the Bhagawad Gita and Upanashids which I miss even in the Sermon on the Mount." True that a line or two further on Mr. Gandhi himself admits that the precious teachings of the Sermon on the Mount have left a deep impression on him: but when we turn to Mr. Andrews with the question whether Christianity is the only influence that Mr. Gandhi recognises has worked for the better on him, he at once answers "No." There are a number of other influences and, for the matter of that, other religions too which have made Gandhi what he is. Along with what he owes to Buddhist and Christian teachings, "It is obvious to those who know him (Gandhi) personally in intimate ways that the contact with Islam has made an immense difference to his own life." Furthermore, "This much is certain: his profound admiration for the character of the Prophet Muhammad, as a man of faith and action, and also for his son-in-law Ali as a man of tender love and suffering has deeply affected him." As a matter of fact, the truth about Mr. Gandhi is that he is the result of a very curious and intermingled play of a number of complex influences (which, not



infrequently, are contradictory to each other) upon a man of noble impulses, pliant and easily impressionable in some respects, hard and inflexible in others; extremely sensitive on the question of the political status of his country; appreciative, in a measure, of good wherever it is found; seeing rays of light in many directions, but strangely undecided as to which one he ought to follow and how far. At one time Mr. Gandhi is seen launching upon a campaign of passive resistance against the English in South Africa; at another he is seen eager to fight for the British cause against Germany, working at the Western Front in an Ambulance Corps from where he is sent home to India only when his health gives way. Back in his native country, he goes about for some time trying to get recruits. But at the end of the War he again enters the political arena against his old adversaries. Even his doctrine of *Ahimsa* seems to land him in certain perplexities. If a calf that is suffering terrible agonies (and is in Mr. Gandhi's opinion past recovery) is killed, that is not against *Ahimsa*, although "Literally speaking *Ahimsa* means non-killing." "If we return blow for blow we depart from the doctrine of *Ahimsa*. But I go further. If we resent a friend's action, or the so-called enemy's action, we still fall short of this doctrine. But when I say we should not resent, I do not say that we should acquiesce: by the word 'resenting' I mean wishing that some harm should be done to the enemy or that he should be put out of the way, not even by any action of ours, but by the action of somebody else, or, say, by divine agency. If we harbour even this thought we depart from this doctrine of non-violence. . . . This does not mean that we practice that doctrine in its entirety. Far from it. It is an ideal which we have to reach, and it is an ideal to be reached even at this very moment, if we are capable of doing so.'" But are we?

There is another thing in Mr. Gandhi's methods which, frankly, we fail to understand. During the campaign of boycott of Government-controlled Schools and Colleges in 1920, the Islamia College of Lahore and the Muslim University of Aligarh—the only two Muslim institutions for higher education in Northern India—were favoured with so much attention that they were utterly ruined. If this boycott of Schools and Colleges was, in his honest opinion, the duty of all self-respecting Indians, we do not see why he should have left the Hindu University of Benares strictly alone.

Be the case what it might, there is no doubt about one



thing. If Mr. Gandhi really believes that Swaraj can be attained, as he claims that it can be, by following his methods; if he really believes that there is any hope or likelihood of his methods being followed by the masses; or, that they are at all capable of being so followed, a simpler soul than Mr. Gandhi does not live. If, on the other hand, he, in his own person, knows that nothing of the kind can ever be possible, but has adopted this peculiar creed to catch the imagination of the masses, thus causing among them a rapid growth of national feeling, he has in that case revealed himself to be a clever student of the psychology of the Indian masses. For, though he can hardly be said to have succeeded in gaining his avowed objective, no one can deny that, in spite of the obvious checks which his movements have received from time to time, it is these movements which have set India, rural as well as urban, on fire. Personally we do not feel inclined to hazard a guess as to which of these two things happens to be true about him. Simple or clever, a fond idealist or an astute statesman who knows in what garb to appear so as to capture the imagination of the masses, he is the first Indian leader who has succeeded in creating germs of national consciousness in the illiterate millions. It is doubtful whether his methods will meet with such signal and rapid success as he promises, but there is at the same time no doubt that the ideas that have been generated will go on developing and gathering force even if the present creed is openly forsaken or quietly allowed to go into abeyance by Gandhi himself or those who are destined to carry on the struggle after he has passed away.

The following books have been received for review:—

1. "The Evolution of Modern Marriage," by F. Müller-Lyer. George Allen & Unwin, Ltd., London. 12/6.
2. "Philosophical Theory," by F. R. Tennant. Vol. II. Cambridge University Press, 15/-.
3. "The Spirit of Judaism," by the Rev. Morris Joseph Routledge & Sons. London, E.C.4. 7/6.
4. "Caste in India," by Emile Senart. Translated by Sir E. Denison Ross. Methuen & Co., London, W.C.2. 8/6.
5. "The Dark," by Archibald Weir, M.A. Basil Blackwell, Oxford. 10/6.
6. "The Rise of the Christian Church," by Binns, Hunkin & Bethune Baller, Cambridge University Press. 7/6.
7. "The Christian Tradition, viz., Interest and Investment," by Maurice B. Reckitt, M.A., Christian Social Council. S.P.C.K., W.C.2. 6d.
8. "Christian Reunion in Ecumenical Light," by Dr. Francis J. Hall, D.D. S.P.C.K., W.C.2. 3/6.
9. "Capital Punishment in the 20th Century," by E. Roy Calvert. G. P. Putman & Sons, London. 5/-.
10. "The Life of Mahomet," by Emile Dermingham. Routledge & Sons, Ltd., London. 15/-.



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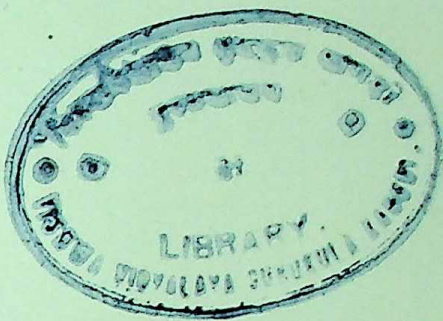


# The Ahmadiyya Movement.

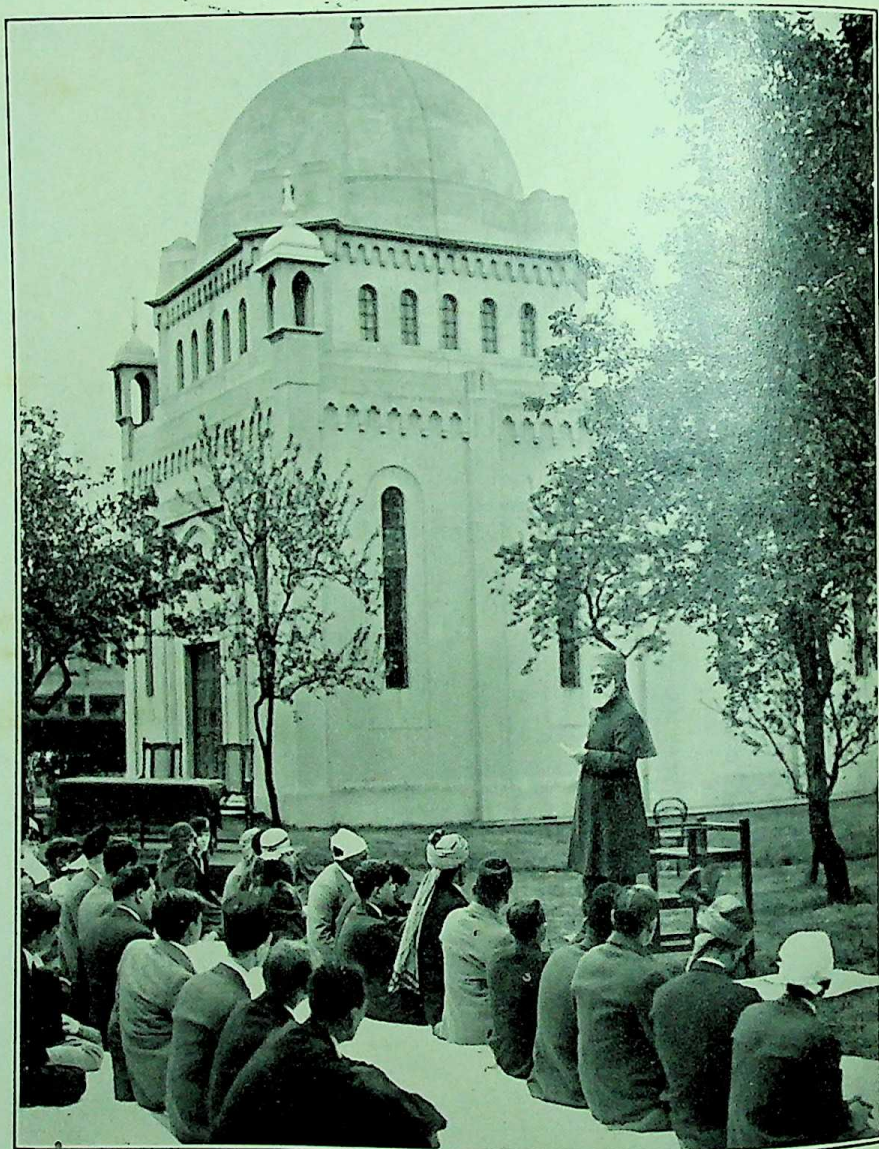
The Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mehdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets, he came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the true and real Islam and seeks to uplift humanity and to establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashirad-Din Mahmud Ahmad, under whose direction the Movement has established Missions in many parts of the world, the following being the addresses of some of them :—

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The Imām delivering his sermon on 'Id-ul-Azha, celebrated at the London Mosque, on 9-5-30.



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
نَحْمَدُكَ وَنُصَلِّي عَلَى رَسُولِكَ الْكَرِيمِ

In the name of Allah, the most Beneficent and the most Merciful. We praise Him and invoke His blessings upon His Prophet, the exalted one.

*"A prophet came unto the world and the world accepted him not, but God shall accept him and establish his 'ruth with mighty signs."*

## Notes.

### A BROAD-MINDED INDIAN PRINCE.

At a time when communal strife and religious prejudices are so rife in India one turns one's mind with pleasure and hope to the noble example set by the enlightened and broadminded Maharajah of Kapurthala. In the capital of this State there have existed for some time a mandar and a gurdwara (places of worship for Hindus and Sikhs respectively) which had been built and are being maintained by the State. Kapurthala is a Sikh State, but in order to impress upon his Muslim subjects that their spiritual and material progress is as much a matter of keen interest and constant attention with him as that of his Sikh or Hindu subjects, the present ruler of the State has had a magnificent mosque built which also will be maintained by the State.

The opening ceremony of this mosque was performed on April 14th in the presence of a vast gathering, including



many distinguished visitors, who had been specially invited for the occasion, among them being His Highness the Nawab of Bahawalpore and many other Indian Chiefs or their representatives. His Highness the Maharajah of Kapurthala himself was present, and it may well be imagined how much this noble action of his must have endeared him to his Muslim subjects.

The mosque, which has been built in Moorish style, took three years to complete, and has cost Rs. 400,000 (£30,000). The annual State grant for its upkeep and maintenance has been fixed at Rs. 3,500 (£263).

To rise above the heavy air of the popular prejudices of one's time is difficult under the best of conditions, and the credit and honour due to those who succeed in doing so is great at any time; but, in view of the distressing state of communal tension in India at the present day, there is a specific merit and virtue in stripping one's self free from narrow-mindedness and intolerance in matters pertaining to communal affairs. The Maharajah of Kapurthala, by his graceful act, has given a very wise lead to the whole of India at the most critical period in her history. We heartily congratulate His Highness upon his noble achievement and the population of Kapurthala State on their good fortune in possessing such an enlightened and broadminded ruler.

## THE "EPIPHANY" AND HUMAN SACRIFICE.

The "Epiphany," a Christian Missionary weekly published from Calcutta, writing upon the "True basis of prayer" says:—

"Some forms (of prayer) in the past have been, and where these forms survive to-day, are now, absolutely immoral and worthless. The ancient world believed in a most cruel way of prayer. Many offered up human sacrifices. In Carthage of old, for instance, when the city had declared war or had war thrust upon them, the population gathered into the temple of their God of War and there threw living babies into the red hot brazen hands stretched out from the idol to receive them. Women and slaves were



often offered to avert divine anger of some god or to soothe the ruffled temper of a goddess. People then in those far-off ignorant days looked on war, or plague, or famine, as the direct outcome of some displeasure of a god or goddess. It could be appeased by the valuable offering of a human life."

From this it becomes clear that human sacrifice, in the opinion of the "Epiphany," is "absolutely immoral," "worthless," and "a most cruel way of prayer." This is perfectly true, and no sane man will have anything to say against it. But a little farther on the article refers to the crucifixion of Jesus Christ (peace and the blessings of God upon Him), and says that "He offered up Himself a sacrifice for the sin of the whole world on the Cross." This sentence naturally throws the reader into doubt about the sincerity of the verdict pronounced upon human sacrifice earlier in the article. If the writer sincerely believes that human sacrifice is immoral, worthless and a most cruel way of praying, how can he imagine the Divine Being debasing Himself by demanding such a sacrifice. How can he imagine the Saviour and the Redeemer offering Himself as such a sacrifice? With their spiritual vision infinitely less clear as compared with that of Jesus Christ and the Almighty God, rather, to be more accurate, with their spiritual vision positively obscured, the ordinary mortals have found out the ethical ugliness of the shedding of human blood for the sake of appeasing a Deity. But God Himself and the person who was chosen to free mankind from all kinds of error in matters pertaining to religion and the spirit both co-operated to make the so-called human sacrifice possible, as was witnessed on the Cross.

If there is a contradiction in anything there is contradiction in this. If human sacrifice is immoral and worthless, the death of Jesus Christ on the Cross can never have been meant as a sacrifice by God, nor can it have been looked upon in this light and accepted as such by Jesus Christ. If, on the other hand, his death possesses the virtue of an atoning sacrifice, why should the sacrifice of any other human being be regarded as immoral and a most cruel way of prayer? Why should not this also possess some virtue of an atoning nature? This is a question which we are unable to answer. Will the "Epiphany" help us in this difficulty?



## ISLAM.

(S. NIAZ).

Islam, as it is generally understood, is the name of the religion which was founded on the teachings of the Holy Prophet Muhammad (may peace and the blessings of God be upon him). It is on account of this fact that the Muslims, i.e., the followers of this religion, are more often spoken of as Muhammadans in the West. But this name is misleading, as it gives an erroneous impression that the Muslims attribute Divinity to Muhammad (peace be upon him) and worship him just as the word "Christian" implies that the followers of that religion attribute Divine qualities to Christ and pay him, in many respects, the same kind of homage which they pay to their Creator. The position of Muhammad, the Holy Prophet of Arabia, in Islam is not at all the kind of position which modern Christianity—Catholic or Protestant—gives to Christ. Muhammad (may peace and the blessings of God be upon him) is regarded no more than a mortal man whom God chose as His Apostle and Messenger and whom other men follow as their guide. He does not, in any sense, share the Divine attributes. The word "Muhammadan" is misleading in this respect and should therefore be avoided.

According to the teachings of Islam the religion preached by the various Divine Messengers from the earliest creation of man, all through the ages down to our own day, has been, in essence and in broad principles, the one and the same religion of complete, whole-hearted and voluntary submission and resignation to the will of Almighty God, not because God is like some powerful autocratic monarch to whom we can not but submit, but because, being the Creator and the All-Knowing, He alone knows how the Divine spark in man can best be kindled and fed into a steady flame that the dross of this world may not choke and smother out, and that therefore the best that man can do is to leave himself in the Divine hands as clay is left in the hands of the potter. In these days of independence, most people are apt to say: "Why should God be so desirous and so particular to exact obedience from such a puny and insignificant creature as man? If He is the All-Powerful Lord of all creation, what difference would it make to Him if a crawling insect on one of the smaller planets does not do homage to Him and does



not kneel down and say, 'Our Father in Heaven! Hallowed be Thy name.'? " The Creator and the Master, they argue, from the very nature of the immensity of His power and grandeur, should be sublimely above all such desires of self-laudation as are implied in those teachings of the world religions which seek to inculcate the spirit of obedience and resignation to the Will of God. Islam teaches that God does not ask for obedience because He wishes to lord over us, but because He knows, and, for the matter of that, we too know, that human nature cannot open out and develop into a perfect pattern without working on the lines indicated by Him. When, in leading a blind man across a crowded thoroughfare, we impress upon him the necessity of clinging to us, no sane man would say that we do it out of an idea of self-importance or a desire for self-laudation and not out of solicitude for the poor beggar's safety.

But this was only by the way. Before I diverged on to this point, I was saying that according to the teachings of Islam the religions brought by Zoroaster, Confucius, Krishna, Buddha, Moses and Jesus, when we get to their inner essence, expounded the same truth of everlasting life through the lending of one's self to the Divine Plan. The path for the main part stretched in the same direction in every case, and if it seemed to deviate a little here and there, it was only to circumvent an incidental difficulty or avoid a particular chasm. The Israelites, for instance, became timid and cowardly under the tyrant Pharaohs, and Moses preached to impress upon them the prime necessity of hitting back: a tooth for a tooth, and an eye for an eye. This in turn hardened their hearts, and in course of time they stood in dire need of the gentle example and teaching of the gentle Jesus. Similarly in India the stern war-like spirit of the days of Rajput ascendancy had to be softened by the humane teachings of Buddha. But in every phase, the central idea in all the religions was to let the God-given faculties of man have a free and well-balanced play. Then at a time when the mental evolution of man had reached that point where it could grasp the idea that neither the spirit to forgive nor the desire to pay back and have revenge had anything intrinsically good in the one or anything intrinsically bad in the other, and that occasion, the circumstances and the needs of the moment decided this question, there appeared a religion which kept both these points in view



by teaching that sometimes from the national as well as individual view-point, the sustenance or prolongation of moral or political life depended on fighting the evil and hitting back, while under other circumstances it was more acceptable in the eyes of God to forgive and forget and better still to repay evil with good. In the Mosaic teachings greater stress was laid on taking revenge, while Jesus (may peace and the blessings of God be upon him) emphasised the beauties of the spirit of forgiveness. Islam, coming later, preached that while self-preservation sometimes demanded that the aggressor should be punished in proportion to the wrong done by him, it was at the same time more meritorious under other circumstances to control one's feelings of anger, to forgive people their trespasses and, still better, to do good to those who wish one evil. The Holy Quran, speaking of the true believers, in one place says, "They are the people who control themselves in moments of anger, forgive those who try to harm them and merit still greater favours from God by returning good for evil." iii: 134.

In short, the Holy Quran teaches that ever since the creation of man God has been raising different Apostles (*Ambiya* as they are called) for the guidance of mankind. Up to a certain point in the history of man the teachings of each of these Apostles were determined by the particular needs of their times, special emphasis being laid on those of their social and ethical teachings which were more especially needed either to temper an excess, or to develop and strengthen a quality which happened to have been neglected. When, however, at a certain stage in the evolution of man, the different racial and geographical groups had begun to intermingle and act and react upon each other, when the human mind had developed and expanded enough to be able to grasp the comprehensive teachings of a Universal religion without getting confused, the Divine Will gathered together the teachings of all the different apostles which had a permanent ethical or spiritual value, irrespective of the needs of any particular period, into a unified systematic, relevant and progressive whole and revealed them in a Book meant for the guidance of all mankind, and thus brought a Universal Religion into existence. This Book is the Holy Quran. The prophet to whom it was revealed is the Prophet Muhammad (may peace and the blessings of God



be upon him) and the religion which, in spirit and the main details, is the same as was followed and preached by different prophets in different localities and different ages, is called the religion of Islam, or the religion of perfect submission and whole-hearted resignation to the Will of God.

A Muslim, *i.e.*, a follower of this religion, is required to believe in the absolute unity of God, in the Divine Mission of all the Prophets that have been raised from time to time, in the Holy Quran as the word of God, in Angels, and the Day of Judgment.

At this point it would not be out of place to say a few words about a point or two of essential difference between Islam and the other great world religions. Although all these religions profess and claim to be monotheistic, they, however, differ widely from each other in their conception of the unity of God. Take the religion of the Vedas, for instance. Vedic Hinduism clearly believes in one supreme Deity, but at the same time sees no harm in addressing hymns and prayers to gods and goddesses of a lower rank. They are separate beings from the Supreme Lord, but they are beings who share in His attributes. The modern Hindu sect of Arya Samaj has done away with idol worship, but in its teachings about the co-existence of soul and matter with God all along and for ever and ever—a philosophy which it bases upon the Vedas and the Upnashids—it explains and qualifies the sense in which it conceives the unity of God. The teachings of present-day Buddhist philosophy also hold the same views about the eternal co-existence of soul and matter with God as are held by Vedic Hinduism, ancient and modern. The idea of the unity of God in Judaism and Christianity also seems to be qualified and limited. The idea of sonship and the godhead of Christ is held along with the idea of the oneness of God. It is not my intention or purpose to discuss or criticise any of these views. I have referred to them only in so far as a reference to them helps to grasp the sense in which Islam preaches the absolute unity and oneness of God. He has no equals; there is no one who shares with Him in His attributes either in quantity, quality, or in degree. The Holy Quran teaches, "Say your God is Allah, who is one and alone in His attributes and powers. He has no equals: He does not beget: nor is He begotten." Everything else beside Himself has been created by Him. Nothing is co-existent with Him. All



that we see upon this earth or in the heavens is His creation. He is not only a judge who perforce must punish evil, but also the Lord and Master of the Day of Judgment. He is the compassionate and the merciful God and being no mere judge, but the Lord and Master also, He, when He so wills, can forgive without being forced to shed innocent blood as atoning sacrifice for the sins of humanity.

A Muslim's belief in the Holy Quran as well is of a different nature from the belief of a Hindu in the Vedas or the belief of a Christian in the New Testament. The Vedas are regarded by the Hindus as the meditations, reflections, hymns and prayers of great Rishis, inspired in places, but not throughout and altogether the actual revealed word of God. Most Christians also, as Dr. Gore writes in his recent book "Jesus of Nazareth," have been obliged to abandon the position that the writers of the four Gospels were supernaturally inspired in the sense that the Holy Spirit directed and controlled their minds and even their pens so as to ensure infallible accuracy. But a Muslim believes that the Holy Quran from beginning to end is the actual word of God revealed to His Apostle Muhammad. The Quran is not a book written by the Holy Prophet in order to leave a written record of his thoughts; it is not even a book written by him while in the grip of some strong supernatural and Divine inspiration: *it is throughout the very word of God*. It has been preserved in its entirety, and whereas in the case of most other scriptures it is very difficult to say with any degree of certainty that they are found to-day exactly as they were when they first came into existence, in the case of the Holy Quran it is admitted even by non-Muslims that it is found exactly as it was left by the Holy Founder of Islam.

On the practical side, prayer, fasting, the pilgrimage to Mecca at least once in a life-time, provided one can afford the expenses and bear the hardships of the journey, and the paying of *zakāt* if one has a certain amount of capital, are the chief devotional rituals of Islam. Just as on the side of belief and the ethical and spiritual teachings Islam combines in itself all the beauties of the preceding religious systems, on the side of its devotional ritual also it is no less universal. Take the case of the Islamic prayer for instance. It is sometimes said that the way Islam prescribes for the saying of prayers is antiquated and that its form should now be



changed or at least some alterations made in it. Such suggestions, as I will presently show, are the result of lack of true understanding of the excellent principle that underlies it. Islamic prayer, apart from the scriptural texts recited in the course of it and the personal petitions offered by the devotee, consists in certain postures which he assumes at different stages. To begin with, he stands with his face turned towards Mecca and after saying the words "*Allah-o-Akbar*," i.e., "God is most Great," he folds his arms across his breast and, standing in that position, he offers certain prayers which are selections from the Scriptures. This done, he repeats the words "*Allah-o-Akbar*," and with his hands placed upon his knees bends down, and staying awhile in that position he glorifies Almighty God, after which saying the words "*Allah-o-Akbar*" over again he stands upright once more. Then he prostrates himself with his forehead touching the ground and staying for awhile in that position again glorifies God. Then he sits down in a kneeling posture and offers some petitions in that position. Now we all know that the aim and object of prayer is the expression of our own humility so that God's grace and mercy should come to succour us. But when we study the different view-points as to what posture is the most expressive of humility, reverence and devotion, we find considerable difference of opinion not only between different races and nations, but also between different individuals of the same group. Some people think that standing erect with one's arms folded across the chest is the most reverential attitude, while others are of opinion that bowing low is the attitude most expressive of humility and devotion. Some think that falling prostrate is the best, while some others consider that kneeling down should be the posture adopted for this purpose. Each of these postures has a distinct reverential and devotional characteristic, but it would be unfair to bind down everybody to any one posture. On the other hand, individual persons or individual groups can not be left to pray in whatever way they like, as such a practice would tend to keep them apart instead of supplying them with a basis for unification. What then should a universal religion do in this respect? Islam has solved this problem by providing for all the different types of mind by recommending a form of prayer which combines them all.

Then there are some people who can concentrate more



upon their prayers if they speak out the words aloud, while some can concentrate more if they pray silently. Again, some like to pray in congregation and others prefer to pray alone. Such temperaments also have been kept in view by Islam, as certain portions of the prayer have to be said aloud and certain others silently and to one's self. A certain part of the prayer, again, must be said with the congregation in the Mosque, while others should be said separately either in the Mosque or in the privacy of one's own house.

A word here, I think, should be said about the Pilgrimage to Mecca. It is recorded in the Holy Quran that the Prophet Abraham (may peace and the blessings of God be upon him), in obedience to a Divine order, took his wife Hagar and his infant son into the wilderness and left them there with provisions to last them a few days. When Abraham was about to leave them and go back, Hagar asked him if he was leaving them there in compliance with the will of God. Receiving an answer in the affirmative and putting her trust in the compassion and mercy of God she accepted her lot cheerfully. She and her infant son suffered great privations after their provisions had run out, but that noble and courageous woman never lost heart. Time passed quickly by and the infant child soon grew up into a young man. Abraham sometimes used to come to see them, and during one of his visits the father and son built a house which they dedicated to the worship of God. While they were building this house Abraham offered a prayer to God asking Him to provide those who dwelt there with the necessities of life. This house is the Ka'aba towards which Muslims turn their faces when offering their prayers and Mecca is the town that has sprung up around it. These incidents occurred in the long and distant past, and during the time that has passed since then many a name has risen on the horizon of fame and then faded away; but the memory of how a servant of God submitted himself and his nearest and dearest to His will, and the memory of the deep, firm and unshakable faith in God which a pious and courageous woman displayed, is still kept fresh in Islam by the annual pilgrimage to Mecca when hundreds of thousands of pilgrims visit the scene of these incidents and by voluntarily cutting themselves off from worldly thoughts and ideas, ponder deeply over the significance of these events. A holy man was commanded by God to take his wife and infant son into



the wilderness and leave them there. The wife, when she saw herself being left behind in a parched waste with no sign of human habitation for scores of miles around, only asked whether she was being left there in fulfilment of some Divine purpose, and having been assured on that point she cheerfully accepted a hard and grim fight against starvation in the midst of a waterless waste. She could have followed her husband when he went back, or at all events she could have left that place when he was gone and sought an asylum elsewhere, where the struggle for life would not be so hard. But what did she do? She put her trust in God, and her trusting faith was rewarded with heavenly protection. She lived there alone and all by herself while her infant son grew up into a man. Even then the mother and son did not leave the solitary place. They made the barren hills their permanent home upon this earth until death took them away. And how has their faith been rewarded? Those who made the supreme sacrifice, accepted starvation and death, have become the ancestors of a respected race. The Muslim pilgrim recalls the details of this story as he visits the scenes of various incidents and lets his mind dwell upon their meaning and the lessons which they teach. The spiritual value of such meditations cannot be over-estimated, while the emphasis which has been laid upon the injunction with respect to the pilgrimage is an indication of the admirable inner essence of Islam—the religion of obedience and submission to the will of God.

After this brief reference to the philosophy that underlies the Islamic prayer and the pilgrimage to Mecca, I take another principle which has a direct influence upon the economic state of society and the relations of the rich and the poor classes. In Islam, if a person owns a certain amount of wealth he is required to pay a certain percentage of it into the National Treasury. This sum that is paid is called *zakāt*. *Zakāt* means purification and its payment implies a recognition of an economic fact, which even to-day is but imperfectly recognised in the West, that earnings of a capitalist no doubt are due to his capital, but they are also due to the labour that is required to work it. So far the whole world is agreed, and every capitalist pays wages to the labourers whom he employs. But Islam goes a step further and says that owing to the lack of a proper and just system of evaluating the parts played by capital and labour



in production, the capitalists get more and the labourers get less than is really due to them. Islam therefore orders the capitalist to pay a certain percentage, which varies in the case of different commodities, of his wealth into the public treasury which, after reserving a portion for the propagation of the faith and for purposes of national defence, if necessary, the laws of Islam require to be spent on providing the poorer classes with those necessities of life which in a civilised society are the privilege and the birthright of every man however poor. *Zākat*, inasmuch as it seeks to compensate, as far as it is humanly possible, for an injustice to the labouring classes which cannot be avoided, is called *zākat* or purification of our earnings. The sum realised by the State from this source can be spent in fighting against unemployment and in providing those facilities in education and housing which the poor so sadly stand in need of in the industrial countries. It is needless for me to point out that class hatred and class struggle would soon disappear from the West if this principle of Islam were put into practice in these countries.

Besides *zakāt* there are other teachings also which if put into practice would lead to greater amity between man and man, and bridge the wide chasm that now yawns between the rich and the poor. Advance in the science of political economy and the bitter experiences of the immediate past have convinced us that the accumulation of the world's wealth in the hands of a few leads to class war and a score of other similarly disastrous consequences, and the present-day statesmen are racking their brains in order to find out some remedy for the terrible economic evils that have established themselves in the bowels of Western industrialism. So far there has been little hope of their finding any. Socialism and Communism may be regarded as a remedy, but it is efficacious only when it is applied with certain limits: after that limit has been passed it becomes an evil in itself. But if we study the present phase in the history of man with a close reference to the systems which immediately preceded it, we will be able to see a way out of this distracting dilemma. I am here referring to the Muslim and the Roman systems. Out of three world systems we find class distinctions and class struggles becoming acute in two—the Roman and the modern systems. In the third, *i.e.*, of Islam, we practically find no sign of any such disaster.



Now is it mere chance that certain defects have developed to dangerous lengths in two systems and were never born in the third? It hardly seems probable; and, as a matter of fact, Islam contains teachings of such a nature as do not allow the development of any split between the classes. These teachings, if properly carried out, prevent wealth from accumulating in the coffers of a few while the majority is deprived of even a decent start. The law of inheritance, which entitles every son and daughter to his or her share in the property of their father, which he can in no case leave to only one from among his children; and the prohibition from taking interest on capital lent to another, are other instances of such teachings. It was due to these laws that wealth remained fairly equally distributed among Muslims, and it was due to these teachings that Islam never ran on the rocks upon which modern civilisation is splitting.

Another thing which stands greatly to the credit of Islam and which, I think, will appeal more to the modern mind than some of its other aspects, is the development of the spirit of democracy which really speaking owes much to the religion of Islam. After Rome had been re-converted to the religion of Islam. After Rome had been re-converted into an empire from a republic and autocracy had become the rule of the day, Islam laid the foundations of another democratic system which, not to speak of those early days, would have won our admiration even if it had come into existence in these days of culture and enlightenment. The Khalifa—the head of the Church and the State of Islam—is chosen by universal suffrage and holds his office for life. During the life-time of one Khalifa it is a grievous sin to talk as to who is likely to or as to who should succeed him. The Khalifa, his health permitting, must offer his prayers in the Mosque, leading the congregation, and the meanest beggar may speak to him. If we study the life history of the Holy Prophet or the first four Khalifas we hardly get the impression that we are reading the lives of great monarchs. They are simple in their habits, simple in their tastes, simple in their requirements, without the faintest suggestion of power, pomp, or glory. In their private life they appear before us in every respect like the other citizens of their realm, subject to the same laws as they, with nothing to distinguish them but the genuine and spontaneous respect, amounting almost to reverential awe, which is shown to them. They realised in the highest sense the



lofty ideal embodied in a saying that the head of a tribe is, really speaking, its servant.

But I need not dwell any more upon this point. Before I finish, however, I wish to say a few words about certain misconceptions which generally prevail in these countries about Islam and certain accusations which are brought against it. For a long time it was the common belief about Islam in European countries that according to this religion women were regarded to have no souls and that according to Muslims when a woman died she perished absolutely without any chance of a future life thereafter. But this misconception fortunately is fast disappearing. It is difficult to say how such an absurd idea got such a wide circulation, but its very nature and the extent to which it had spread is ample proof of the fact that a number of totally baseless reports have been set in circulation. Another equally baseless accusation which has persisted for a long time is the idea that Islam was spread through force of arms. Leaving aside the teachings of the Holy Quran on the question of compulsion in matters of religion (a point upon which its teachings are plain and emphatic), it would be preposterous to suppose that a man who stood alone and friendless in a barbarous country, who was molested and persecuted, boycotted and starved, who finally had to fly for his life, imposed his ideas upon a warlike country through force of arms. Would it not be pertinent to enquire from such critics where the arms came from and the men to wield them? If the Holy Prophet had been some mighty king with powerful armies and well-supplied arsenals, the accusation might have had some appearance of being based upon truth. But as it happens, the Holy Prophet (may peace and the blessings of God be upon him) when he first stood up to preach Islam was no more than one single individual, destitute of men and money, who possessed no power or prestige of any kind. As a matter of fact, this accusation, too, is so baseless that this also is fading away with the spread of correct information. Sir Edward Denison Ross, Director of the London School of Oriental Studies, in his introduction to a recent edition of Sale's translation of the Holy Quran, says:

"For many centuries the acquaintance which the majority of Europeans possessed of Muhammadanism was based almost entirely on distorted reports of fanatical Christians which led to the dissemination of a multitude of calum-



nies. What was good in Muhammadanism was entirely ignored, and what was not good, in the eyes of Europe, was exaggerated or misrepresented.

"It must not, however, be forgotten that the central doctrine preached by Muhammad to his contemporaries in Arabia, who worshipped the stars; to the Persians, who worshipped Ormuz and Ahriman; to the Indians, who worshipped idols; to the Turks, who had no particular worship, was the Unity of God and that the simplicity of his Creed was probably a more potent factor in the spread of Islam than the sword of the Ghazis."

"Islam," continues Sir Edward, "although seriously affecting the Christian world, brought a spiritual religion to one half of Asia, and it is an amazing circumstance that the Turks, who on several occasions let loose their Central Asian hordes over India and the Middle East, though irresistible in the onslaught of their armies, were all conquered in their turn by the faith of Islam and founded Muhammadan Dynasties.

"The Mongols of the 13th Century did their best to wipe out all traces of Islam when they sacked Baghdad, but though the Khalifa was relegated to obscurity in Egypt, the newly-founded Empires quickly became Muhammadan States, until finally it was a Turk who took the title of Khalifa, which has been held by the house of Usman ever since."

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## EXTRACTS FROM AHMAD'S DISCOURSES.

(MAULVI SHER ALI.)

When Ahmad, the Promised Messiah, sat among his disciples or friends, as he called them, in the *Masjid Mubarak* or went out for constitutional walks, accompanied by his followers, he often talked on different subjects, and some of his discourses were noted down by the representatives of the local press and published in one or other of the two local papers, the *Badr* and the *Al-Hakam*. We reproduce below from the *Al-Badr* of the 14th of August,



1903, what he said one evening (2nd of August, 1903) while sitting among his disciples on the roof of the *Masjid Mubārak*.

### THE SECRET OF LONG LIFE.

Dr. Abdus-Sattār Shah, after passing the days of his leave at Qadian was about to return to his post (at Raiyya in the Sialkot District) and he intimated this fact to the Holy Messiah, who asked him to write to him as often as he could. The doctor then said, "If God grant me life, I will, after completing the term of my service, come over to Qadian and settle permanently here, if God please."\*

Thereupon the Holy Messiah said:—

"There is only one way of having one's days lengthened and that way has been described in the following words of the Holy Quran:—

*Wa ammā mā yanfa'un-nāsa fa yamkusu fil-arz*, i.e., The thing which benefits mankind much tarries long on the earth. About 30 years ago, I had a severe attack of fever, so much so that I thought those moments to be the last moments of my life. When I became almost certain of this, I was inspired with the above words of the Holy Quran. At that time I could not understand in what way I was benefitting mankind or how I was to benefit humanity in the future. It is now that I understand the nature of those benefits. Hence, whoever desires to have his life lengthened, he should exhort men to do good deeds and should do good to God's creatures.

"When God sees a heart which is resolved on doing good to His creatures, He never lets such a heart perish. God says in the Holy Quran:—

*Innā khalaqnal-insāna fi ahsani taqwīm summa radadnāhu asfalassāfilin*.

"We created man in the best make, then brought him down to the lowest of the low."

"This verse also alludes to the same principle. It is only when a man makes himself beneficial to humanity and is obedient to God, that the words, 'We created man in the best make' became applicable to him. If he does not

\*We are glad to note that Dr. Abdus Sattār Shah was, through the grace of God, able to fulfil the promise he had made to his holy master, and since his retirement from service in 1925, he has been living at Qadian with his family. We wish him a long, happy and useful life.—S.A.



do so, he is brought down to 'the lowest of the low.' If a man is destitute of these two qualiteis, *i.e.*, he neither obeys the commandments of God nor does any good to humanity, there is no difference between him and other animals, such as dogs, sheep and goats.

It should also be remembered that if a man is overtaken by early death, after he has been obedient to God, he should think that he has lived long; for the object of a long life is only to win the pleasure of God by doing good to humanity and rendering obedience to Him, and that object has already been attained by him so that he feels no remorse at the time of death.

"If a man is unable to do any good in practice, he should at least have a *mind* to do good, for a man is judged by his intentions. A man may not have an opportunity to do good, but if he is resolved on doing good, he will be rewarded for it. Moreover, a man who is earnestly desirous of doing good is enabled by God to do so. It is really God who enables man to do good deeds. A man cannot accomplish anything through his own exertions, unless he is aided with the grace of God.

### PRAYER.

"And the nearest way to attain the grace of God is *prayer*. Here again it is the grace of God that comes to one's aid, for without His grace one cannot attain to fervour and humility in his prayers. To attain this also one should pray. If a man is not inclined to prayer and is not able to offer his prayers with fervour and humility, he should make use of *prayer* to overcome this difficulty also. He should not give way to despair because he can pray only with the tongue and not from his heart. He should continue to utter the words of prayer with his tongue until, through perseverance and patience, he will see the day when the heart will also join the tongue and his supplications will be attended with humility and earnestness.

"Hence my advice to you is that even under such circumstances one should persevere in praying and should not become disheartened. One should pray even when one's heart is disinclined to prayer and should try to attain a condition in which one's heart is softened. For when the heart is softened, prayer comes nearest to acceptance."



## THE TRINITY.

(Fazal Karim Saunders.)

The dogma of the Trinity, that there are three persons in one God, is, to the man who thinks and reflects, a stumbling-block. Thus, within recent years, a party or sect of Christians has arisen, taking the name of Unitarian, whose aim seems to be to establish firmly the idea and the conception of one God, a unity, indivisible, from whom all souls come and to whom all souls eventually go, when their work or their missions on earth are done. One learnt perhaps, at school, or in church, the dogma that the Godhead could be divided into three persons—Father, Son and Holy Ghost, three in one and one in three, but is this really logical? Can man, the highest form of creation, be divided into three parts? No! He lives, works, thinks, feels, loves, and mourns, all at the same time. Therefore it is not logical to ascribe to the Creator three persons or aspects; theologians have compared these three persons—Father, Son and Holy Ghost, with the memory, the understanding and the will, but is man's memory separate from his understanding or his will (except in cases of mental defect)? No! the doctrine of the Trinity is a survival from the Middle Ages, when the priests, for the purposes of teaching and enlightening the masses, drew up creeds and dogmas, which are not accepted by the Modernist. The strictly orthodox will perhaps point to the passage in the New Testament where Jesus bids his disciples travel to all the world's people, and to preach the Gospel to every creature, baptising them "in the name of the Father, Son and Holy Ghost," but many people have found out, by reflection and study, that they cannot rely on such Biblical passages as authority for believing in a God composed of three persons, and have decided that this conception falls short of the truth, and have abandoned it for the Unitarian conception, a grander and more uplifting conception, a One, a much more natural God than the God of the Trinitarians. The fault is technical, and it will be purely a matter of time for people generally to adopt the Muslim conception, and their



worship will then be more to their liking. Moreover, the scientists, who have begun to throw over such dogmas as the "Trinity as irreconcilable with their logical, scientific belief and discoveries, will turn with relief to Islam, formulated by a Prophet whose authoritative pronouncement as to the indivisibility of the Godhead are so much more satisfying to the scientific mind. When Jesus said: "I and my Father are one," he meant also that men and women are *always* one with God in essence, and are only separate from Him when they go against conscience, and embark upon a course of conduct which they know is displeasing to Him, who is the God within as well as the God without.

Men may have magnificent and glorious physical bodies, and have the best of intentions and be good at heart, but these assets are useless unless employed by enlightened minds, knowing what to do, how to live, how to act, so that life becomes successful in every way. It is mind, that important part of the human make-up, coming mid-way between soul and body, which Islam claims to train, so that man learns to use his reason, and this is the only difference between men and animals, that men can reason, whereas animals cannot, though they have wonderful and sometimes unerring instincts.

The thought, therefore, of the Unity of God tends to cause one to feel one with nature—the stars, the flowers, the streams, the wild animals of the woods, the kindly sea, the meadows; he feels that they are part of him. Similarly, he becomes the brother of everyone, the Arab tribesman, the Russian peasant, the Nêgro laborer, the Hindu beggar, and feels that his God is not a God who can be divided into three parts, but the father of all. Further, his heart, sentiments, and emotions are developed in harmony with his reasoning capacities. He feels rightly, and then acts rightly.

This doctrine of the Unity of God is easily discernible in the Muslim teachings about messengers from God. The Christian says that his way is the *only* way, and the *only true* way. Examine the historical evidence, and see the strong points of Christianity, and the weak points. One will see that a young Jewish ascetic, striving to infuse new life into mere lip-service and, to him, soulless ritual, well-



read, perhaps, in the Rabbinical teachings, made converts of a small number of Jews and Gentiles, men and women. A charming, gentle and lovable personality, disgusted with the sordid aims of the money-grabbers of his time, ever-mindful of the "Temple not made with hands," and the God within, he journeyed from place to place, attracting all kinds of men to his side. He would have them fix their minds on the life beyond as their goal, their prize. But we find it hard to believe that Jesus regarded God as a Trinity of Three Persons, nay, was he not a Jew himself, and where can we read that Jewish belief included a Trinity?

This belief, carried further, then leads one to regard all Scriptures as coming from God—the Buddhist writings, the Hindu Vedas, the Bible, the book of Zoroaster, the Confucian records, and so on, and one could spend a lifetime in the study of these interesting books, most of them of absorbing interest. Time has unfortunately worked havoc with them; or shall we say that man has, in many cases, twisted the meanings of many passages, so that they have become obscure or different from the originals? Thus, the simple teachings of Jesus (for example) have been so mishandled as to give rise to two great schisms—the Catholic Church and the Protestant Church—the latter having well over two hundred different sects. The personality of the gentle Nazarene is thus obscured by dark clouds of sectarianism, heresy, schism and so on. Similarly the sublime utterances of the Buddha become the monopoly of a powerful priesthood, who controlled the minds of millions.

The Muslim, therefore, accepts the Quran as the final revelation of God to man (through the personality of the Prophet) and as being an essentially *practical* book, a book whose direction as to what is extolled and what is forbidden, what leads to prosperity and what leads to poverty, are clear and commanding, and the Unity of God is maintained.

Therefore, if a belief in the Unity of God, as contrasted with the attitude of the Trinitarians, leads one to the higher life, as Islam does, and causes one to reason, as well as to feel, to discover spiritual truths for oneself, as well as to hear them expounded from the pulpits, much good will have been done.



## STATE OF HUMAN SOUL AFTER DEATH.

(By Hazrat Khalifatul Masih.)

The human soul ever manifests its powers and properties through a body, and whenever a body becomes unfitted for this purpose, the soul quits it, and this flight of the soul from the body is called death. Hence when we say so and so is dead, we simply mean that his soul has quitted his body, but the soul never dies and goes on living for ever. Islam teaches us that there is a life after death, and it also teaches that that life is a continuation of the life which a man leads in this world. There is no interval during which the human soul must remain in a state of inactivity or suspense and after which it is revived and consigned to a place, pleasant or unpleasant, according to its deserts. The human soul possesses inherent faculties which repudiate even the suggestion of a state of inactivity; it is vouchsafed an eternal existence which is protected by the attribute of God which is expressed by the word *Qayyoom* i.e. the supporter of life. Death, as I have said above, is merely the translation of the soul from one form of existence into another and this translation, the Holy Quran tells us, is essential for the complete development of the finer faculties of the soul. The human body is too dense to observe the finer aspects even of this life, let alone a realisation of the finer aspects of the Universe which is made entirely of spirit. Its severance from the body, therefore, enables the human soul to become conversant with matters which are essential to its limitless progress. As soon as the soul leaves the body it starts forthwith on a new path of progress and is not kept a prisoner in a dark cell to await the result of its trial. This misconception is the result of the theory that this life is a course of studies with an examination at the end of it, and as there must be an interval between an examination and the publication of the result, it is imagined that there is a similar interval between this life and the Day of Judgment which is the day on which the results are to be announced. While it is true that this life is a trial, it is not in the nature of an ordinary University Examination with which we are familiar, but is more akin to the working of nature.

Islam institutes a comparison between the life after



death and the earlier portion of man's life on this earth. As man traces his origin from vegetable or animal matter, and then passes into the womb and is born in human shape and goes through a stage of helplessness and weakness in which he imbibes a knowledge of the manners and habits of this world, so after death the human soul passes through similar stages. The Holy Quran uses the same word to describe the stages through which the human soul passes immediately after death, as it employs for the womb. Hence the first stage through which the soul passes after death is the stage of the womb. In that stage it undergoes a development in accordance with the mode of life led by it in this world like that which a child undergoes in the womb, and as at a certain stage in the womb the child develops a soul, so the human soul after passing through certain experience after death develops a new soul which possesses far higher and finer and more delicate faculties than the old soul from which it emanates. The old soul then serves it as a body by means of which man becomes able to perceive things which were perceptible by the soul, for the new body with which man is invested is as fine and delicate of perception as the soul was in this world, for in truth it is fashioned out of that very soul by a special process.

Another process then commences which may be compared to the stage of birth, and which is called the resurrection of the body. This signifies that man is now equipped with a new soul and a new body which fits him for the new life before him, as the child is fitted with a body and a soul in the womb. At this stage man emerges from the stage of the womb, *i.e.*, the tomb.

The next stage is called the Day of Resurrection and may be compared to the age of the infancy in which the soul adjusts its knowledge and its reason to its new surroundings. The soul is now better developed than it was when it emerged from the tomb, but it becomes perfect only after the experience of this day, at the end of which it is like a youth fully developed and fully prepared to experience the different aspects of life. At the end of this period, which is called the Last Judgment man is translated to that condition of life which is expressed in terms of heaven and hell.

Throughout these three stages man experiences pain or pleasure in accordance with his spiritual development.



that is to say, he realises the joys of heaven or the tortures of hell even during its period of gestation, its period of infancy, and finally after its complete development: only during the two earlier stages its realization is defective or less perfect, and it becomes perfect only in the last stage. In this stage man is like a youth who has fully developed his tastes and feelings, and he is translated to the stage where the realisation of pleasure and pain becomes perfect, and which is termed heaven or hell, and this stage is unending.

There is no interval between death and the feeling of pleasure or pain, only the soul in its efforts to adjust itself to, and equip itself for, the new conditions of life must pass through two preparatory stages which are inferior to, and less perfect than the last stage. The human soul is continuously pressing forward and passing from one stage into the next higher one.

"Those whom the angels divest of their souls while they were engaged in unjust pursuits, give the angels the message of peace and say: 'We were not engaged in evil pursuits,' 'Nay, evil were your pursuits,' is the reply, 'and God knows best what you did. Enter the gates of hell and dwell therein, and evil is the dwelling place of the proud.' And those whom the angels divest of their souls while they are pure will be told, 'peace be upon you. Enter paradise as the reward of that what you did.' " (xxvi: 28, 29, 32). The Holy Prophet is reported to have said:—

"The tomb may be a garden of paradise or a pit of hell."

This shows that the soul continues in a living state throughout, and begins to tread immediately after death the path which it has fashioned out of its deeds. The tradition quoted above uses the word "tomb." It does not, however, mean the grave dug into the earth in which the body is placed, but it signifies the place where the soul dwells after death. The Quran says:—

"God causes each man to die and puts him in the grave" (lxxxviii: 21).

It is obvious, however, that every man is not put in the grave. Some are cremated, others are devoured by wild beasts, and yet others find a resting place in the sea. The grave, therefore, signifies the tomb where the soul is housed, and not the place to which the lifeless body is consigned, there to remain and fulfil the eternal law of decay.

(Sunrise.)



## THE ID-UL-AZHA.

The festival known as *Id-ul-Azha* was duly celebrated at the London Mosque at Southfields on May 9th. In the afternoon an address was delivered by Dr. W. M. Weston on "The Ideals of Islam." Owing to the late arrival of Sir Francis Younghusband, the Chair was taken by Earl Russell, Under-Secretary of State for India. Dr Weston said that he spoke, not as a Muslim, but as a warm admirer of Islam. He contrasted with the present tendency in the so-called "civilised" world of seeking to invent a God or at least to help and co-operate with God, the noble and sublime teaching of Islam, which meant resignation or adjustment to the will of God. Unlike the modern West, Islam accepted the Divine decree without dispute. It was the Muslims' profound belief in the Oneness of God which led directly to their belief in the Brotherhood of Man, a belief which was abundantly evident in the actual practices of Muslims. The speaker referred to his visits to Muslim lands, where, he said, he had always been entertained with the utmost hospitality. Contrary to the view which until recently had been propagated by some travellers and missionaries, Islam was essentially a tolerant religion. It was tolerant even in past centuries, when Arabs and the Turks were Caliphs, and at a time when toleration was regarded in Christendom as a deadly sin.

Dr. Weston then spoke of the sublimity and the simplicity of the teachings of Islam—virtues which appealed alike to the highest and the lowest types of intellect. It was a remarkable fact that out of the Semitic race in Asia had come the finest Scriptures in the world—the Jewish, Christian, and Muslim. The Prophet Muhammad was an inspired man, and the Quran was full, not, as some might think, of vague unpracticalities, but of real and applicable truths. The ideals of Islam were noble ideals, however hard they might be of attainment. As a matter of fact, the difficulty of attaining the possession of one's soul and of avoiding concentrating on mundane affairs—this ideal of looking at the stars above us instead of wallowing in the mud at our feet—was in itself an incentive to the



unity of mankind. If easily realisable ideals were set before men, chaos was the certain result.

Dr. Weston then sought to refute certain calumnies that had been levelled against Islam, and he singled out, as a subject of Western criticism, the position of women in Islam. That criticism, he said, which even went to the length of asserting that Muslims denied the existence of souls in women, was met by the simple and incontrovertible statement that to women there was accorded in the Quran exactly the same place as to men. As for polygamy, it was hardly for the West, with the organised and recognised systems of prostitution, to throw stones.

Mrs. Margaret Hasluck put the ideals of Islam and of Christianity side by side. She quoted from the Bible and the Quran passages dealing with the sacrifices of animals (peculiarly apt, of course, on the day of *Id-ul-Azha*) and pointedly referred to this common factor in the Christian and the Muslim faith. She urged that Christians should study more earnestly the faith of Islam, and Muslims, that of Christianity.

Miss Margaret Farquharson spoke of the resemblances between the great ideals of Christianity and of Islam. The peoples professing these two faiths, she said, should be marching hand in hand, both aiming at the attainment of justice on earth.

Sir Francis Younghusband said that, having lived for years in Central Asia as a simple traveller, sharing the lives of the Muslim people in their homes and in their tents, he could bear testimony to the reality of the ideal of brotherhood amongst them. They received with the utmost hospitality not only brother Muslims but also the stranger who came amongst them. It was most refreshing to live with a people who attached greater value to the spiritual than to the material universe. The atheism rife in Europe seemed spreading in some Islamic lands, but it was to be hoped that all true Muslims would keep firmly and faithfully to their own convictions of the power of the spiritual world, and on the foundation of that faith contribute to the brotherhood of man.

Maulvi Farzand Ali, the Imam of the Mosque, after the *Azan* had been sounded and the Muslims present had prayed in the Mosque, afterwards entertained a large company to tea.—*The Near East and India*.



## THE IDEALS OF ISLAM.

The following is the substance of an address delivered by Dr. W. M. Weston, D.D., Ph.D., etc., at the celebration of the 'Id-ul-Azha festival at the London Mosque on May 9th, under the presidency of Sir Francis E. Young-husband, K.C.S.I., K.C.I.E.—[Ed., "R.R."]

From the beginning of human thought one great fundamental problem has confronted the mind of man and has inspired his interest in Religion and Philosophy. Set in the midst of the universe, what must be his attitude towards it, whether he personifies it as God or Gods, or after the manner of Modern Science as impersonal Natural Law?

The answer inevitably qualifies all our mental and spiritual, nay even our physical life; and is, therefore, as men have always instinctively recognised, of vital importance. The Greek, the originator of European thought, gave his response in favour of resistance whatever the cost, as symbolised in the drama of Prometheus, the story of the Titans, and throughout the works of Æschylus and Sophocles, and more especially in Euripides. The modern European world, consciously or unconsciously, is the disciple of these thinkers. Where it still acknowledges a God it has reduced Him from Omnipotence to the position of a Constitutional Monarch who needs the co-operation of his subjects for the success of his task.

The ideals of such thinkers are restricted to the present life, and of necessity, however strenuously they may deny it, are materialistic in character, proposing ends attainable in this world, ends mainly economic, political, industrial, scientific and hedonistic in character.

Now to set mankind in motion towards an end it can realise and achieve, is to introduce a motive of permanent discord into society.

Hence the unrest, discontent, strife and weariness of life that is so generally the accompaniment and, I contend, the resultant of modern thought.

On the other hand, set men in motion towards an end too lofty ever completely to realise in this world, and you have struck the note of unity.

Asia has given to the world three great religions, and it is of the latest of these I propose now to speak.



These faiths differ fundamentally from Greek thought inasmuch as instead of inculcating resistance they preach submission, and this is especially true of that taught by the Holy Prophet Muhammed and embodied in the very name of his religion, Islam—Resignation.

It was in the vast spaces of the desert, under the open, wide sky, in the scorching heat of noon and in the starry depths of night, that this great soul learned what he was to teach his fellows and that was to be the inspiration of millions of lives for the centuries to come, and to be proclaimed by the muezzin from the minaret calling the faithful to prayer.

Who that has heard that cry can ever forget its solemnity and beauty, more impressive than any bell, and the resulting cessation from all activities whilst the faithful Muslims abase themselves before their Maker?

“La ilāha illallāhu” (“There is no one worthy of worship but Allah”).

Thus is proclaimed the sublime yet simple dogma of the faith, and its concomitant moral is expressed in every action of life, “Inshallah,” if God will!

This is the central ideal of Islam, and not one that is relegated to mere pious aspiration, nor whose contemplation is restricted to a few hours on one day of the week.

Five times a day it is recalled in prayer and actuates the whole life of the devout Muslim. The Greatness, the Power, the Wisdom, the Beneficence and Mercy of God are of the substance of his mind, and submission of his conduct.

In surrender lies the secret of spiritual development, and surely this should be the primary aim of religion. We are far too apt in these days to ignore this truth and to confine religion to its secondary purposes as manifested in conduct, thus ultimately sapping their religious quality altogether.

This submission is no mere idle passivity, for one cannot achieve complete self-surrender save through the active exercise of disciplined strength, as I might evidence if time allowed from the lives of some Muslim saints.

I had the great privilege of knowing one in the flesh whose name I must withhold, as he still lives. From him I learned all that I am saying now.



Peace through resignation! There is no other road. Without this the inner life—that which most matters—is disordered and distressed—or worse still, scarcely exists; then all is distraction, hurry and anxiety. How few of us know how to keep quiet, how to be patient! Fret and fume over trifles unworthy of immortal souls.

“ A soul immortal, spending all her fires,  
Wasting her strength in strenuous idleness,  
Thrown into tumult, raptured, or alarmed,  
At aught this scene can threaten, or indulge,  
Resembles ocean into tempest wrought,  
To waft a feather, or to drown a fly.”

Islam is the great ideal then, banishing as it does malice, hatred, tyranny and injustice.

The supremacy and oneness of God is followed by the Brotherhood of Man, the law which was proclaimed by the Holy Prophet Muhammed even in his dying address to his followers.

“ Ye are one brotherhood. Sacred and inviolable hath God made the life and property of each of you unto the other, until ye meet your Lord.”

From this arises the ideal of tolerance of other faiths, which some may be surprised to learn, and here I may interpose the remark, that practically all that we in Europe hear of the religion of Islam is distorted and incorrect, largely owing to the fact that the religion has been confounded with the political system of the Turkish Empire, with which it had no more to do than Christianity has to do with most European governments. And so with the former systems of rule in the various countries of Northern Africa.

The Moorish kingdoms of Spain, the Caliphate of Baghdad, and even, as a matter of fact, the Empire of Turkey all furnish examples of tolerance at periods when the very idea was unheard of in Christian Europe.

An actual example of this spirit of broadmindedness is to be found in the fact that so many delegates and pilgrims are visiting Carthage, in North Africa, for the Eucharistic Congress that there is great difficulty in providing accommodation. In view of which the leading Moslems of Tunis



and the neighbourhood have most generously thrown open their houses to these Christian visitors.

In studying the religion of Islam I was most forcibly struck with the fact that the teachings of the Holy Prophet anticipated by nearly thirteen centuries some of those ideals which are only now gaining establishment in Europe.

Notable amongst these is the ideal of temperance in eating and drinking, especially the latter, inasmuch as total abstinence from all intoxicants is prescribed by the Holy Quran.

The ideal of human equality of opportunity has nowhere been more emphatically proclaimed and practised than in Islam, as innumerable examples from history testify.

"Under Mahommed," says Meredith Townsend, "there sprang up a form of democratic equality more absolute than the world has elsewhere seen. Claims of birth and wealth could be of no value in the presence of a Master whose favour implied the favour of the Deity. The proudest Arab could not murmur if God chose a slave like Zeid to be the leader of armies, and visibly confirmed his choice with the seal of victory.

"It was a principle also of the new sect that Islam extinguished all (former) relations. The slave, once a Moslem, was dearer than any kinsman; the pagan, once a Moslem, might preach, if the Prophet bade, to attentive listeners."

Here we have an ideal preached, and, be it noted, practised, thirteen centuries ago, which modern Europe has only recently reached.

To quote once more, "the Creed, as evolved at Mecca, has a majestic simplicity, lost to Europeans in their unconscious confusion between creed and laws."

Behold it! "La ilāha illallāhu, Muhammad-ur-rasulullah." "There is no one worthy of worship but Allah, and Muhammad is His Apostle."

A creed within the mental scope of the simplest of mortals, yet containing implications of the most far-reaching and deep-sounding character. It partakes of the simplicity, the austerity, the stern beauty and immensity of the great wastes where it was first promulgated.



There is one subject which I must not pass over in silence, as it is the point on which there is the grossest misunderstanding regarding the religion of Islam among non-Moslems, and that is the ideals of the Faith as regards woman.

The answer, briefly stated, is that the same ideals apply in Islam to women as to men. There is no distinction. Any reader of the Holy Quran knows this, but very few, at least here in England, have ever even seen a copy of the Muslim Scriptures.

But it will be objected, what about polygamy? It is not my purpose to discuss that institution at large, but let me remind you the Holy Prophet Muhammad did not invent polygamy; it existed from the beginnings of history. Remember when we speak of the ideal for womanhood it should apply to all women, not merely to those of the wealthier classes.

Those who have acquiesced for centuries in the social conditions of women of the poorer classes, and in the unofficial or official institution of prostitution, with all its calamitous and degrading consequences, such as have obtained in Europe and America, are hardly in a position to lecture others on the question of degradation. Where are the ideals for these?

On the other hand, the Islamic ideal applies to and is practised towards every Muslim woman.

Very briefly and, I fear, very inadequately I have endeavoured in the foregoing pages to note down the ideals of a Faith which is not my own, as I have observed them by studying its scriptures, the life of its great Founder, and the lives of those who profess it, amongst whom I have sojourned in my travels.

Save among those who believe consciously or unconsciously in theocratic institutions, it cannot be expected that religion as such has primary concern with secular institutions. Its main purpose must be concerned with the relations of the Creator and His creatures and their resulting relations to each other. Submission to the will of God and justice to our fellow-creatures, and thereby peace in our lives, I perceive as the chief ideals of Islam.



## BOOK REVIEWS.

(S. NIAZ.)

"*What Is the Real Hell.*" (Cassel & Co., Ltd., London. 3/6 net).

Belief in life after death is one of those beliefs which mankind, so far, has never been able to get rid of entirely, much though it would have preferred to go through life without the haunting dread of slow consuming and fierce sulphur fires at the end of it. Towards the close of every epic in human history, when the type of civilisation prevalent at the time had attained the heights and paused awhile before sinking into the abyss, thought has invariably become active on the speculative problems of life. Where have we come from? Whither are we bound? To what end? And in almost every civilisation the time-honoured beliefs in a creative genius, heaven and hell, at one time or another, have become subjects for biting sarcasm and brilliant satire in the salons of cultured Society. Our own civilisation has been no exception to this rule: in their old way the old doubts have assailed the modern minds as well with practically the same results. "*What is the Real Hell*" is a collection of essays upon the subject from the pen of such well-known writers and authorities as Dean Inge, Sir Oliver Lodge, Abbot Butler, Warwick Deeping, Annie Besant, Professor Irwin Edman, and many others, who have either sought to re-assert the old belief in a slightly modified form or tried to readjust the old conception of hell in the light of ideas and notions which hold sway over the mind of the present generation. According to Dean Inge, "The person who is rewarded or punished for his deeds while on earth must be beyond question the same individual whose temporal life pleased or displeased his Creator. He must be raised from the dead with whatever organs are necessary to enjoy or to suffer, and, since the idea of strict retribution is at the root of the belief, the enjoyments must be at least analogous to those which he was unjustly deprived of in this world, and the pains must resemble those which it was his main object to avoid at all costs. . . . But since unquestioning belief in future retribution was rare, especially among those whose conduct left most to be desired, there was a strong temptation to paint the joys of the saved and the miseries of the lost in the strongest and the coarsest colours, so as to compensate the uncertainty of the great Assize by the terrific consequences



if it should turn out to be true. . . . Christian eschatology has been, almost from the very first, a mass of uncertainties and contradictions." But without a doubt "The doom of the rejected is explicitly stated to be 'eternal punishment.' " Upon this point Dean Inge is very clear, very sure and very emphatic. "Modernist Protestantism, though it may be reluctant to admit it, believes in purgatory, but not in Hell. . . . The new doctrine is acceptable to those who have a defective realisation of sin, and a reluctance to believe anything so unpleasant as final rejection . . . such a good-natured religion is more opposed to genuine Christianity than the typical modern mind realises."

The views of Abbot Butler are very similar to those of Dean Inge, with the difference that Abbot Butler believes in a purgatory as well as in a Hell. The sufferings of those who are sent into purgatory will come to an end when they get purged of their sins, but the sufferings of those who are cast into Hell will be eternal and everlasting. According to Warwick Deeping, Hell is nothing more than man's consciousness of his own failure. There is some truth in this idea too, but Warwick Deeping inclines more to the view (although he does not very clearly say so) that this consciousness of failure does not wait till the Day of Judgment: it assails man in this very life. But he is not very clear about survival after death, and if he believes that the consciousness of failure becomes infinitely more acute and painful he is right. This is the conception of Hell in Islam and it is very interesting to note how, after criticising the teachings of Islam upon this point for centuries, Christendom is beginning to think of Hell in the same way as Islam does. If Hell means eternal damnation, as Dean Inge and Abbot Butler believe it does, Islam does not believe in such a Hell. What Islam teaches with respect to this question is simply this: that when man misses his opportunity in this life he becomes conscious of his failure the moment his contact with reality after what we call death has opened his eyes. This consciousness of a unique opportunity wasted is attended by acute suffering the exact nature of which we cannot divine or understand, confined as we are to think only in terms of matter. This suffering will burn away the rust that had accumulated upon the soul, the true metal will come out bright and shining from underneath, and the once sinful man will again become a worthy ornament round the throne of the Almighty God.



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
نَحْمَدُكَ وَنُصَلِّي عَلَى رَسُولِكَ الْكَرِيمِ

In the name of Allah, the most Beneficent and the most Merciful. We praise Him and invoke His blessings upon His Prophet, the exalted one.

*"A prophet came unto the world and the world accepted him not, but God shall accept him and establish his truth with mighty signs."*

## THE PROBLEM OF EVIL.

(MRS. HIDAYAT SADIQ).

Ever since man began to think his thoughts have been directed to the question of sin and evil and sorrow, and he has been trying hard to reconcile these with the existence of an All-Powerful and All-Merciful God, Who, according to all creeds, only wishes good for His creation and His creatures.

The earliest religion in which this question is dealt with openly is the dualistic creed of the Iranians, founded by Zoroaster, long before the sixth century before Christ. Here we meet the dogma of two powers, good and evil, the first represented by Ormuzd, the latter by Ahriman, both in continual conflict with each other, though the final victory is believed to be carried away at last by Ormuzd.

After this, about 300 years before Christ, the Stoics with their leader Zeno of Cyprus, offer their solution to the world, likewise admitting good and evil as being both realities; good giving advantage and being of true utility to man; evil to the contrary harming and giving disadvantage. Besides, the Stoics admitted still a third element, namely that which neither profits nor harms, which is neither good nor bad.



At the same time Epicurus arises, who admits the existence of evil. But its domination, according to this Greek philosopher, is short-lived; pleasure lasting however, besides being easily attainable, having its seat in a mind which is at peace.

Then, after a lapse of three centuries, the Christian Religion, as represented by St. Paul, comes to the foreground. According to this latter Creed, sin is a reality, first coming into existence because of Adam, the primary cause being the two elements in man, namely, that which urges him to do good, and that which urges him to do evil. According to St. Paul, evil springs into being because flesh is essentially sinful and because sin is permanently lodged in the body.

Afterwards Porphyry, the great antagonist of the Christian doctrine, born in about 232, offers his solution to the world; his statement is, that evil is not in the body, but it exists in the desires of the soul.

Then comes his pupil, Iambichus (abt. 330), differing slightly from his master, in as much as, according to him, evil must be looked for in the human will.

In the fifth century the British monk Pelagius likewise states that evil is a thing of the will, besides emphasizing that it is not a thing of nature.

Then there is a lapse of several centuries, but in the twelfth century the question is again studied in the West, this time by the French philosopher Aibeland. According to him evil is that which is temporarily imperfect; but he also speaks about the inherited propensity to evil in man. Then again he states that God is real, and evil essentially unreal. We note here a curious mixture of Neo-Platonism, Christian doctrine and—as will be seen later—Islamic teachings; but the system itself is consequently not clear and fails to solve the difficulty.

Shortly after, sin and the reality of evil again come to the foreground with the Italian theologian and philosopher, Thomas Aquinas, born in 1224, a whole system being worked out about sin, which consists of sins against God, against the neighbour, against oneself; mortal and venial sins, and so on.

Then comes the German mysticus Boehme, born in 1575, whom we might consider as the father, the forerunner of Theosophism. His mysticism denies the reality of the distinction between good and evil; yet he makes himself this distinction, when he compares good and evil with



positive and negative, even stating the one to be necessary because of the other. According to him both good and evil are in God; this he calls the mysterious magnum. Hell is declared by him to be God's Anger; good is the heart of God.

After him there is a rapid succession of eminent thinkers, *i.e.*, Spinoza, the Dutch philosopher, born in 1632; the Frenchman Malebranche, born in 1638, and Leibnitz, the German thinker, born in 1646.

According to the Dutch philosopher, Jewish-Portuguese by origin, there is neither good nor evil; these only exist because of the limitations set by man to himself by means of the categories of good and evil.

The conception of Malebranche is again different; his statement is that the universal laws involve necessary evil consequences, though their ultimate result is the highest possible good.

The German Leibnitz again holds another view; the whole universe is created to show God's perfection; yet evil exists, and he divides this into three categories: the metaphysical evil or imperfection, unconditionally willed by God; physical evil (pain, illness) conditionally willed by God as punishment or means to a greater good; moral evil, not willed, but permitted by God. He also declares evil to be the set-off to good, which it increases by contrast.

The last one who must be mentioned as having tried to give a solution for this problem is the French Socialist, Fourier (who was born in 1772); to him also evil is real, but due to our artificial civilisation and perverted human institutions. The way to remove evil is by means of giving free and complete development to the passions.

From the above review we see that in the solution of the question of evil, there are not only many variations, but, at times, a positive conflict of views; there are answers which we might call ingenious: there is the answer of the pure theologian; there is the solution of the philosopher, the explanation of the mysticus, and the view-point of the materialist.

To many a religious mind of our days none of all the philosophies mentioned above will be satisfactory and he will throw them overboard one by one after examination. But the rejection of former philosophies does not pull us out of the difficulty and the question still remains unanswered as to how to reconcile the existence of evil with the existence of an All-Powerful and an All-Merciful God.



For the Muslim it is natural to turn to the Qur'ân, to learn whether this Holy Book gives him a solution. We must expect from this Book, which has been called by God "a complete guide," "perfect and right-directing," "bringing out from darkness to light," that in this important matter also, which no man, once he is confronted with it, can ignore or wave aside any more, it can give us light and understanding.

Now in the Qur'ân there is a verse which, when one reads it for the first time with attention, rather startles the reader; one reads it again and remains perhaps puzzled. But, as a matter of fact, it seems to me that in this very verse we have the way which leads to the solution of the problem of evil. The verse in question, translated into English, reads: "... therefore whoever disbelieves in the devil and believes in Allah, he indeed has laid hold on the firmest handle, which shall not break. . . ." (II: 256). The word *tāghūt* (translated into devil) does not only mean devil, but also false god, seducer, anyone or anything that may lead astray to sin and evil.

Now if the devil existed really in any form, aspect or manifestation, it would certainly be out of place to enjoin the believers to disbelieve in him, to deny him. He who, or that which exists, simply cannot be denied. Yet the fact is that the Qur'ân teaches us here plainly to deny the devil, to disbelieve in anything, the belief in which might lead us astray; the Book enjoins us to believe in God only, adding that he, whose belief is such, will have seized the firmest of handles, for which there is no breaking.

What must we conclude from this? Quite simply this, that there is no force of darkness, that thus for him, who denies this power, neither its consequences and manifestations are. When we look up other verses in this respect, we see that they all confirm this view; e.g., Chapter XVI: 98/100: "So when you recite the Qur'ân, seek refuge with Allah from the accursed devil. Surely he (the devil) has no authority over those who believe and rely on their Lord. His authority is only over those, who befriend him and those who associate others with Him (God)." According to this verse, Satan has no power over him who believes in Allah, only over those who make him their friend, believing in him. The firm belief in Allah necessarily must exclude a belief in any other power. If not, though we call ourselves believers in the Unity of God, our faith is a dualistic faith and our declaration of God's Unity void. Note also



what the Promised Messiah writes in "The need of the Holy Qur'ân," about the Jews in the time of the Master-Prophet: "The Jewish books taught Unity indeed, but the inner life of the Jews was not governed by the noble principle of conduct, which underlies the doctrine of the Unity of God, and their hearts were totally devoid of the deep expression of the grandeur and glory of God. Outwardly and formally they recognized Unity, but their hearts were turned away from purity *and were under the control of Satan.*" There are many verses in the Qur'ân stating that those who believe in Allah and do good deeds, *i.e.*, deeds which in every respect—in intention and result, for ourselves and for others—are manifestations of that goodness, shall fear nor grieve; those who can believe and act like that, no evil touches them, no matter what endeavours are made by others in that respect. All around them sin and evil may rage, homes and countries be ravaged, but no evil comes near to them. As to this, we have a very striking example in the Founder of our Movement, at the time that plague raged in India and even in Qadian; his house and all its inhabitants were saved; people from other houses flocked into his house, which is situated in the centre of the town, firmly closed in by other houses. All those who came to live in his house, in order not to fall a victim to this disease, were saved indeed. Why? because of the rock-firm belief of the Mehdi in the All-Power of God. *This is belief in the Unity of God!*

There is another verse in the Qur'ân, which also merits our attention in this respect; it is Ch. XIV: 24/26: "Have you not considered how Allah sets forth a parable of a good word being like a good tree, whose root is firm and whose branches are high; yielding its fruit in every season by the permission of its Lord? And Allah sets forth parables for men that they may be mindful. And the parable of an evil word is as an evil tree pulled up from the earth's surface: it has no stability." These verses convey the same truth, that of good having a base, and of evil having no base at all, being a dead thing, being indeed nothing at all.

When we would try to compare good and evil with things of this material world, we could perhaps compare it to light and darkness. For him who sits in a dark room, darkness seems to be a reality; likewise, the belief of him, who believes in the existence, the reality of evil, is as it were confirmed to him by his being encompassed by evil results and consequences. In case a person comes into a dark room



with a light, one might start wondering where the darkness has vanished now all of a sudden. One says: It has gone. But this is not so: it never was there; the question was only: *there was before no light in the room.* Light alone is the only reality existing; darkness does not exist; if it did, it ought to be possible to bring darkness into a room flooded with light. But this can not be done. One can put out the light; one can take it out of the room, but as long as the light remains, all one's efforts, if one could be so foolish as to try to bring darkness into that room, will be useless. Now with good and evil it is likewise: a person who has the certainty of faith, who has ever with him the light of his faith in God's Power, Purity and Love, cannot possibly be attacked by any so-called powers of evil; they simply have no access to him. If our thoughts are always directed on the Most Holy One—where indeed they ought to be—how can evil thoughts from others harm us? Are we afraid, sitting lamenting and wailing in our lighted room: "Oh, if only no darkness comes in, please"? We would not think of it! But we *are* often worrying and fussing "if only we do not fall ill; if only we do not lose our job, or our income or our fortune; if only this or that man or woman will not do us or our children or relatives this or that mischief!" Why? We are not afraid that darkness comes into our room, because we know light is with us. Must we then conclude after all from our worrying and fussing that we have not the Light of Faith with us; that we do not realize in our heart of hearts that Allah is All-Powerful, that there is none who has power against Him; and that, if we keep our thoughts on Him, our faith in Him firm night and day, that then no evil can harm us? Why, then, when we live in His Holy Presence, flooded with the Heavenly Light, worry about evils and misfortunes? We are then like the man who continually should leave his lighted room, to see whether darkness is coming already, only to discover to his horror that indeed it is at the door; he hurries back to his light, but instead of attending to it and keeping it burning, he frets and fusses and wails and wrings his hands; he turns his back on the light, looking only at the door, where darkness is waiting outside; then at last the light, entirely neglected by him, goes out, and lo! darkness is in the room; and the man does not think of re-lighting his lamp, but his only consolation is in the macabre repetition of "I told you so; I knew it would come." Is this man a fool? Certainly! we all proclaim. But what then about that other man, who



even in the Presence of the Holiest of Lights, must stoop down now and then to the earth to see whether evil is coming already, hurrying to and fro from the Light to darkness, ending at last to turn his back on that which alone could have helped him, waiting for that which he feared, the self-created darkness, to overtake him?

How truly and wisely indeed the Holy Qur'an teaches us, that when the fear of evil overtaking us, threatens to possess us, we should " . . . take our refuge in Allah." If we can only bring ourselves to deny the power of evil and to constantly keep our thoughts fixed on good things, indeed on God Himself, we will witness that less and less evil afflicts us, until we will at last be able to manifest in our own lives that there is no power of evil or sin or misfortune, but only the power of good for us, because we keep ourselves under the protection of the Most Holy One constantly.

The real Muslim must demonstrate in his life, not that he is willing to submit with patience to every evil that befalls him, but that he submits so entirely to the Will of God, that no evil or misfortune befalls him at all, and that no evil or grief goes out from him to other people. Islam wishes us—as we all know—to demonstrate the heavenly life in this world; but heavenly life does not know of evil, sorrow, grief, or anything that causes these; the heavenly life only knows goodness and joy and happiness and peacefulness.

There may rise, perhaps, some objections; *e.g.*, in the last but one Chapter of the Holy Qur'an we read: " Say: I seek refuge in the Lord of the Dawn, from the evil of what He has created " (113: 1-2). The question may arise, when evil is not a reality and we must disbelieve in its existence, how can it be called here being of that, which God has created? The answer is plain: it is not stated that God creates evil, but that evil came out of what God created. Everything that is in this Universe has been created by God: about this there is no doubt; hence, if to our opinion from something, created by God, evil results for us, this evil, as long as we believe in it, must resort under the creation of God, in compliance with the idea of God's Unity, until the time that our spiritual insight has so much advanced that we can admit and demonstrate in our lives, that that which we feared, was nothing. For the rest, I draw the attention to the remedy given in this very verse, by the well-known, oft-repeated Islamic invocation, " I seek refuge in



the Lord "; this very expression teaches us in what light we have to read the following words, "from the evil of what He has created." Mark again, that there is not written "from the evil He has created," but "*of what* He has created." God's creation is perfect and good; but it depends on our own free will whether we will see it in God's Holy Light or in the darkness, which we can produce for ourselves.

There is another question: If evil does not exist, how can the first thought of it ever have entered the brain of man? It seems to me that the answer must be sought for in the imperfection of man, whose spiritual development can be compared perhaps to the growing of a child, first into the youth, then into the man. A thing not understood by the primary man, and consequently often ill-used by him, owing to wrong following of the laws of his Creator, caused him anxiety, fright, pain or grief; according to his human reasoning, this consequently could not be anything good; and the idea of not-good, of evil, had entered man's brain and was built up into the big system of devils and bad spirits, accidents and bad deeds, which now dominates the world. When gradually man learns to see evil for what it really is, its power will diminish and at last disappear entirely. In the Middle Ages the belief in giants and imps was universal in Europe. People saw them, talked with them, struggled with them, their lives were embittered by them, if in some way or other they thought they had given insult to an imp or giant; in short, for the people of those days these fantasies were real, concrete beings. Yet, we know that these people were entirely mistaken and that all their fears, in our eyes, were foolish, because baseless. They were afraid of nothing, as now we know.

There is still another question. Someone may say: All right, suppose that one day everybody manages to get rid of the obsession of evil; everybody thinks only good, loving thoughts, for himself and everybody else; no one commits bad deeds, but only good, loving deeds are done; as regards the evils and sorrows which we inflict upon each other and ourselves, they are all gone; yet there will remain sorrows in the world, from thunderstorms, when houses are struck and people are slain; from the dangers of the sea, when the furious waves tear ship and cargo and crew and passengers to their depths; from earthquakes, when thousands are annihilated and whole areas laid waste.

As to this latter question, apart from the fact that it seems to me worth while to strive so that sorrows and evils



which the human beings inflict upon each other come to an end, I am perfectly sure, when no bad thought is thought any more on this earth, but only love reigns supreme, that then those griefs also which are inflicted on us "from nature's side" will come to an end. We all know that there is no action, but it has a thought for foundation. Is the thunderstorm perhaps caused by clouds having a quarrel with each other; are the waves breaking to pieces man's work, because seas and rivers are all of a sudden in a fury? We all know better. Is it the force of darkness which makes this havoc? But the Qur'ân tells us to disbelieve in Satan. But there is another force, which we have set working in the universe *ourselves*. How many thoughts of anger, hatred, fury, cruelty are sent out every second by mankind, which thoughts do not come into action? How many of us have not killed one or more persons in thought? The thought never came into existence, but where then did that thought of intense fiendship remain? Nothing is lost in the universe, as the invention of the radio has taught us again. These intense thoughts remain drifting aimlessly in the Universe, associating themselves with similar thoughts, till they are a heavy army of badness, which at a certain moment, when the tension becomes too strong, must explode and come into action, and accordingly, to the country predisposed for it, there is an earthquake, or a tornado, or an ocean-gale, or a flood or a cyclone. We all have so often wondered at the curious "coincidence," that at a time of intense racial or national hatred, the elements all of a sudden also speak their word. The Great War was preceded, accompanied and followed up to this day by such disasters of the elements as mankind could not remember; just as history has no record of a war as calamitous as the last. Why? Because of the thoughts of hatred and evil, sent out by millions at a certain time and which not all could come into existence by actions of man himself, yet had to find a way out; it is then that winds and waters and earth let us hear their voices, because all, according to the Holy Qur'ân, has been made subservient to man; so it all listens to what man orders, and obeys. Does not also the Qur'ân teach us: "And whatever misfortune befalls you, it is for what your hands wrought," which means, that what grief befalls us, we brought it *ourselves* upon our own heads.

If there is one country in the world, where at the moment hate and disdain reign supreme, it is perhaps India: hatred and contempt amongst all the religious com-



munities; hate of the poor against those who usurp them; disdain of the rich for the low creatures crawling at their feet; hate of all against the foreigner living in their country. At times it seems as if one could touch the hate here as something concrete. But is there also any country at the moment on God's earth, where more disasters are taking place? There is the drought, which crumples up the crops, making the toil of man in vain; then comes the rain in excess and wild torrents sweep away trees and products of the land and cities and men; then in their immediate rear follow the pestilences: cholera, plague, influenza, fevers, seizing away hundreds of thousands; and when at last one believes the trials are over, there come the hosts of locusts, and the last remnants of what was left are lost. Then there stands man, smitten by the elements? Nay, by his own thoughts; the thought of hatred, sent out to the fellow-man, may spare the latter when he is under the protection of God; but it never fails to bring doom on him who sent it out. What avails a weak love for one's kith and kin, when the hatred for the neighbour is a thousandfold more intense. Certainly it is not a mere "coincidence" that the Promised Messiah, sent for the whole world, was raised in India, whose people of all nations needed him most.

The only help for mankind is, not even in tolerance (this word smells too much of one's own superiority), but of appreciation and love for each other. It is perhaps difficult to love the one who has set to himself the task of our extermination; but is it difficult to love and pray for that one, when we see him, as a creature of God? Nay, then, just the more that man has fallen, the more our pity goes out to him. It is good to pray for our own people; but more we should pray for our opponents; the more they sin against us and our brothers, the more we should pray for them, for they need praying for more than their victims. The Master-Prophet has given us the example when he prayed for the people of Taif, who sent him out of their town with stones and sticks and mud. And the great Teacher who preceded him prayed likewise for those who wished to let him die the accursed death on the cross.

If in this way, by loving those who oppose us, we gradually bring our lights, weak though they be, into the world, we will witness that more and more darkness will decrease, until the day has risen which knows no night, and God's Kingdom, for which the follower of every creed is yearning, is established on earth.



## THE CRITERIA OF A LIVING RELIGION.

(MUBARAK AHMAD FUELLING).

There is but one absolute and perfect truth, the truth that rests with God, and it is only through the knowledge of that truth that man can find salvation. Whoever seeks elsewhere, seeks false attainments and aspirations, but whoever seeks the truth at the throne of Almighty God finds contentment and tranquillity for his soul. Truth, if it is pure, engenders righteousness, charity, brotherhood, peace, and moral uplift, but if tainted or distorted it breeds fanaticism, mysticism, persecution and dissatisfaction. Truth rests with Almighty God alone and He is the Author of all truth. If Almighty God desires to impart to an individual any of His Truth, that individual immediately promulgates what has been revealed to him. It has been consistent through the ages that those to whom the truth has been entrusted have been possessed of an innate urge to proclaim those revelations. It has been true also that each of those to whom the truth was revealed found it impossible to hide this truth, in spite of the persecution, opposition and mockery or anything worse that might await them. Truth is thus a power which, when it has been revealed to chosen men, must exercise itself. This characteristic of truth and this urge in the mind of humans has thus combined to form the long line of Prophets who have promulgated the truth, often at the expense of their lives and their property.

We find, however, that in these times of modern thought and ideas, where so many different systems of religion prevail, so many diverse philosophies have found root, that truth has manifested itself in many different lights. These manifestations, however, are both abortive and artificial, manifestations that will not stand more than a superficial scrutiny. The object of this paper is to show that there can only be one truth, which must be universal both in practise and belief, one which must benefit mankind, which does not conflict with itself or with the laws of nature. I maintain that if there is a normal, reasonable and attainable system of conduct, if there is a truth which can be immediately turned into value to assist humanity to live, to uplift mankind, to assist man in his relations with Almighty God and with his fellow-creatures, to help him fight or use the peculiar forces of nature, then that truth can and may be found.

The truth of any kind of teaching lies in its universal application, for truth, whether scientific or spiritual, finds its



strongest criteria in its universal applicability. True and perfect Religion is that which only upholds those beliefs which have a world-wide appeal, only those aspirations which have universal chance of fulfilment. The test of a true dogma lies in its universal acceptance. The principles of spiritual conduct which guide one man must be precisely those which guide another. Only those injunctions, only those moral laws which are universal in application and acceptance can ever be regarded as the laws of our spiritual essence. Moreover, the converse holds equally true that those spiritual laws which guide one man, but cannot benefit another, are not true spiritual laws.

The deplorable religious state of the present-day world is a direct outcome of the struggle that truth has waged with mankind. It is significant that the following words were revealed to the Holy Founder of Islam thirteen centuries ago: "Kānannāsu ummatam-wāhidatan," which means that mankind was originally one people. It does not only mean that, but it intends to convey a meaning that radically we are still all one people. The essence of this short phrase is really that humanity was a consolidated block, a social community working together. The verse goes on to tell us how that community split itself up. We are told that it was caused by a disintegration of truth. Instead of the whole of mankind adhering consistently to the whole of the truth, part of mankind rejected part of the truth, others added their own ideas, some neglected all the teaching, and so on. It is remarkable, when we review the world to-day, to see how much this splitting-up of people and ideas has progressed. Nowadays, owing to this disintegration of truth explained in the Holy Quran, we can count scores of religious systems, sects and philosophies all the world over. It is natural that man's mind, having fallen from a consolidated position with his fellow-men, has assumed a wandering propensity and he clings to any flotsam on the ocean of religious thought. Man's beliefs, owing to the disintegration of truth, have become dimmed, his ideas changed and, in many cases, corrupted, and in his eagerness and enthusiasm for a fresh outlook he has ruthlessly flung aside even the best of his thoughts and accepted some selfish and even injurious philosophy. At the same time the mind of the average man yearns, after these years of wandering, to be appeased by a re-setting of facts, for a mind that is floating or indifferent is liable to attach itself to any creed that contains but a morsel of common sense. Nowadays, every hour that passes



must witness a multitude of discontented minds, hungry for religious truth, dissatisfied and weary of the cobwebby dogma of some false creed.

This disintegration of truth, which the Holy Quran has so wisely pointed out, is the cause of the following phases that are so rampant to-day. Firstly, when the whole truth becomes split up, man finds himself with only a portion of it. In his religious activities he finds insufficient comfort for his soul. Owing to his grasping only part of the religious truth, he has been continuously labouring under a part misconception. When man finds himself unable to be comforted by his particular religion and is bereft of even a few spiritual aids, he naturally turns his attention to any teaching that comes his way, and thus eventually devolves upon himself a conflict of religious truths which, presented in this disorganised form, prove to be equally dissatisfying. Part truth is as evil an enemy as total falsity, for it breeds an artificial and unreliable state of mind.

Secondly, man has become discontented on the one hand and misled on the other by the distortion and corruption of his scriptures; scriptures in which man had placed so much faith have now been found to possess only a partially-inspired basis, the rest being interpolation by later religious leaders. They also contain events and ideas which have neither historical backing nor can any moral benefit be derived from any reliable doctrine based on them. Many men have placed a blind faith in these scriptures and have been led to false and unreal hopes and have aspired to what are really ignoble attainments. Corrupted through translation, made unstable by their conflicting details of even the smallest events, interpolated by self-interested, assertive and dogmatic religionists, we are able to find scriptures from which thousands are gradually turning discontented, dissatisfied and unready to meet their Creator.

Thirdly, owing to this disintegration of truth, man has sadly neglected his religious duties and has sunk into that state wherein he is incapable of distinguishing the true from the false. Naturally, some men, fed by abstruse and complex dogma, supported by scriptures which held out no spiritual benefits, have allowed their spirituality to be treacherously bartered away by the priest-class.

Fourthly, man, in a false spirit of toleration, has tacitly begun to support any system in which he becomes interested and has boldly asserted that since "we have all one Father" or that "all paths lead to Rome" we must lay aside re-



ligious differences and cease to exist as the followers of different religious systems.

And there are many other examples of the outcome of the disintegration of truth. It is interesting to see how Islam treats this question and what safeguards as a religion Islam has to offer against this formidable splitting of truth.

A Muslim believes that instead of the existence of many phases of truth, there can only be one perfect phase. Instead of the existence of many roads, each with a respective guide, leading to the Sublime Throne of God, the Muslim believes that there is but one road with many guides. The road is one along which man, since his creation, has been invited to tread. All through the decades to our present time, man has been aided by those to whom the truth has been revealed, by those different guides who have met him on his way and pointed out the correct route from amidst the many-forked and meandering roads. So we see that man, with all his human weaknesses, with all his noble aspirations, has but one path to follow that would really yield to him the very best that life offers. The Muslim believes that this path is Islam. We must understand that Almighty God in His idea of Ultimate Perfection has been painting a picture, and, like any picture, it is painted gradually. The original tints and hues have made the foundation and will always be there, but the Great Artist is constantly seeking to make His work more beautiful and obtains ultimately the perfect realisation of His Picture. So it is with the prophets who, according to Islam, have been sent since the Creation by the desire of an All-Providing God to realise some tint or colour to His Picture, or to brush away any dust that man has allowed to fall on His Great Work.

If there is only one truth, how are we to distinguish him who is charged with promulgating it? What are the criteria of a true prophet and what is the justification for his advent?

First, the Holy Quran explains that the appearance of a prophet is to announce glad tidings to the righteous and to warn evil-doers. This means that a prophet is one who is charged with setting humanity on the road of religious truth. His advent is consistently justifiable when the moral and religious tone of the world reaches its lowest ebb. Moreover, the message that he brings is and always will be in consonance with the previous messages revealed from God to man. He administers comfort and promulgates glad tidings to the good; he warns and dissuades the evil; he re-impresses the doctrines of true religious activity; he ratifies the previous moral codes; he concurs with all previous teach-



ings that had been entrusted to those chosen who had appeared before him. It is because man is erring and weak; because the truth that emanated from Almighty God becomes dim in the heart of man, that Almighty God has always raised one from among those who have experienced the disintegration of truth, and caused him either to point out the original truth or has endowed him with Divine revelations to ratify former truths. It is surely absolutely necessary in the times of religious and moral crises, that a chosen person should rise up and convey to those open and parched hearts the true message of the All-Merciful God. It is a natural demand of the soul, of the genuine hearts of the millions who exist on this tiny globe, that justifies the advent of one who is charged with the message of truth and comfort. The true prophet is free from all doubt in his mind; he is utterly an instrument in the hands of God; he is one who has been foretold in the prophecies of those who preceded him; he is endowed with the gift of prophecy, and Almighty God causes him to be the medium of great signs of His power, *viz.*, miracles; his position is such that his denial means the denial of the existence of God; he is such that if we accept him we shall benefit immediately in all the walks of life; he is one who undergoes all the most terrible privations and humiliations and mocks and jeers for the truth of his message and for his love of God. He is one who cannot help himself since Almighty God has caused him to be a medium of His Power and His Truth.

The Truth of Almighty God is a power that must be manifest, and a prophet is one who manifests that Truth; he is one who delivers men from evil and exhorts men to do good. Truly has the Holy Founder of Islam (peace and the blessing of God be upon him) said, "He who recognises not the spiritual leader of his time certainly dies the death of ignorance." The prophet must bring with him a teaching that is universal in application; he must lead a life that would thereafter be a pattern to the world.

It is then obvious that, since the creation of this world and its inflexible laws, immediately humanity or even part of humanity sinks into that quagmire of evil in which state man is incapable of judging right from wrong, then as if by exigency one chosen arises up and invites mankind to reform their ways. This doctrine, upon which Islam makes much count, is in keeping with the Muslim idea that God never forgets His creation, never neglects them, but always, though they may have blasphemed against Him, denied Him, or even forgotten Him, He will turn with mercy upon them



and cause one of them to realise the Truth that can never perish, one who will lead them back to that path of righteousness from which they have strayed. The Muslim maintains that all the true prophets known or unknown to man, have preached Islam and no other religion. The Muslim makes no distinction between any of them in the sense that they brought the same truth and therefore cannot be distinguished as messengers of truth. Islamic teaching on this point maintains that the door of Revelation will ever be open; the imparting of the teaching of God to His Creation will ever continue. That is the criterion of a living religion. The Muslim is spiritually alive while he knows that Almighty God is, in His Transcendancy, ever near and ever capable of approach. So long as the Muslim is aware that the door of Revelation will never close, he possesses a contentment of mind.

The Holy Quran, as I have pointed out, has shown that if we disintegrate the truth, we disintegrate the solid community of the mind. When the truth becomes split up, alloyed and tainted, or is distorted or withheld, then different systems spring up, false and unreal dogma comes into existence and a vast superstructure of artificial and noxious beliefs find their place. The Holy Quran is full of delightful maxims and injunctions which have safeguarded and will ever safeguard the Muslim from that disintegration to which other religions have fallen prey.

Firstly, the Muslim has always complete comfort for his soul; he is always able to grasp the whole of religious truths; the Holy Quran is a sufficient spiritual aid, that ever justifies his keenest attention.

Secondly, the Muslim has the satisfaction of the knowledge that his scripture is not a distorted work or a corruption of many years. He places implicit belief in that great work which claims to be, and justifiably is, the Final and Unalterable Word of Almighty God. His Scriptures contain no ideas which are unpractical, no injunctions which are not capable of being universally applied. The Muslim can derive the highest benefit from the simple advice given in the Holy Quran.

Thirdly, the Muslim cannot ever neglect his religious duties. He is reminded of them concretely five times a day; he is reminded of them in the morning when the day breaks and he is to begin his toil; he is reminded of them in the middle of the day, and in the afternoon, then at sunset, and again when the night draws on. Man, if he is ever remembering his Creator, if he is always observant in his prayers, if he



is ever grateful for the sweet things of this life, can never sink into that state wherein he is incapable of using his senses or his judgment to his moral benefit. Islam expressly forbids a priest-class or any conception of priest as opposed to the layman. In this the Muslim enjoys the advantage that he cannot allow his religion and his religious convictions to be bartered away or monopolised by a certain class.

Fourthly, the true Muslim, in accepting the term "We have all one Father," adds the condition that there is but one way of approaching Him; there is but one way of continuing contact with Him; there is but one way in which His pleasure might be sought, and that is Islam. Of the phrase "All paths lead to Rome," I have already pointed out that the Muslim believes that there is but one path with many sign-posts that have aided man throughout the ages. The plea of those who maintain that all paths lead to Rome, is the plea of those who are disinterested and of those who are neglectful of religious matters; of those who have not formed any definite opinions even about their own personal beliefs. I think that they seek to compromise in a blind eagerness for toleration, at the expense of true belief and reasoning, before their minds have been made up.

I have now explained how the Holy Quran has warned us against the disintegration of truth and its effects. I have also shewn what the teachings of Islam are in this respect, and how they bear the stamp of universality, and how they tend to overcome disintegration. It is therefore interesting to note that although we have been warned against disintegration of truth, that splitting-up took place, and is still taking place. And although the prophets have come and led millions on to the true path, there still remain millions who have neglected to listen or who have had the misfortune to be duped by false ideals, or have bound themselves to corrupted scriptures. Of all these different dissenters, Christianity stands alone, in that of all the religions outside the pale of Islam, it has the most conservative policy as regards the acceptance of a new prophet.

The Christian of to-day has an excellent reason for refusing to accept the last of the Law-givers. The crucifixion of the Prophet Jesus (May God be pleased with him), attended by the Vicarious Atonement doctrine, has tended to make the Christian understand that after the Prophet Jesus there could be no justification for the advent of another spiritual teacher. The crucifixion and the atonement supposedly suffered by Prophet Jesus are surely the obstacles which have caused a disintegration so strongly



opposed by the Holy Quran. It is uncannily strange that these two events which mean so much to Christians, which are substantiated by the most conflicting evidence ever offered on any single event in world history, prevent the Christian from seeing salvation or truth in any stronger light than that of Jesus of Nazareth. Christian limitations therefore are effected by disjointed tales, which have admittedly never borne the hallmark of any contemporary historian, and their code of moral teaching permits of no greater scope than a sad compromise between Judaism and Greco-Pauline Theology. The Christian maintains that Almighty God, after the concrete advent of the Prophet Jesus, will not send another messenger but cause the Prophet to re-appear in the end of the world in triumph over the non-Christians. Since the Atonement of the Prophet Jesus we are asked to believe that man, if he lead the worst life, may seek comfortable sanctuary in the House of Redemption. Man, according to the Christian, needs no prophet to succour him from his erring ways, for the spirit of the Prophet Jesus will carry all men to a blessed afterworld. The extraordinary point is that if the world, reasonable and logical as it claims to be, really thought and was convinced that this was the true teaching of the Prophet Jesus, I do not think that one single human would hesitate in accepting so accommodating and indulgent a doctrine. An offer for remission of sin, of all wickedness, through the blood of a martyr, now 20 centuries dead, should not and would not be disdained. There is, however, a most forbidding instinct which prevents so overwhelming a majority of rational thinkers from accepting this belief. I shall merely cite what Islam teaches in this respect. First, to assume that Almighty God, since the time of the Prophet Jesus, has ceased to communicate His Law to the world is to assume that the moral state of the world could never again justify the appearance of a reformer or guide; it is to assume that if the moral state of this world did become sufficiently deplorable then the mere Spirit of Jesus Christ would remedy that state. It is enough to say here that within 600 years of the death of Christ at least 20 sects arose between Mecca and Jerusalem, all differing as regards the divinity of Christ and of the Virgin birth. Does not this alone justify a messenger to prevent the further disintegration and distortion of truth? Again, it is sufficient to state that the Holy Spirit of the Prophet Jesus has not and cannot consolidate the schism of the Church of England and Rome; cannot heal the breach that has grown between



the modern scientist and the modern Christian. I also would like to point out apropos that if the Prophet Jesus came, whatever heralded his triumph, either Rome or Canterbury would not accept him. So much for the first part. Now let us turn to the consonance of the teachings of Jesus to those of Islam. We first are obliged to distinguish him from the dogma that has been woven round him like a net. It is characteristic of the Prophet Jesus that everything he said and of which we have a feasible record never once justifies the implication of Vicarious Atonement on behalf of the whole world. The whole fabric of the Crucifixion is shattered if it be called upon to support reason and truth. If the Vicarious Atonement is a universal truth, then the circumstances which brought it about are no less essential truths. It means that the event here and now exonerates Pontius Pilate, the High Priest, and the Jews and Romans, since it was only through them—as instruments of God—that the idea of Atonement and anguishing Crucifixion could be manifested. Although God had forbidden Abraham to sacrifice his son, and had likewise told Moses, when the latter offered to immolate himself for the misdeeds of Israel, that he would deal direct with sinners, the Prophet Jesus, though he came to fulfill and not to alter the law, according to Christians, directly proceeded to break the law to please Almighty God. Even when we turn to the other aspect of the Vicarious Atonement we are met with the same difficulties. The Prophet Jesus' human repugnance to drink so bitter and so humiliating cup of death is obviously and undoubtedly sufficient proof that the Logos Theory, the Son of God Theory, is a mere myth. We are asked to believe that the Metaphysical Logos, the Divine God-Christ, finds that death to please Almighty God is a bitter experience, whereas surely one in that position would find it sweet. Prophets cannot be ever diametric to the Will of God, yet it is so with the Metaphysical Son of God. Rational thinkers, therefore, finding a rebuff on every side in tackling the question, hasten to identify themselves with something less obtrusive and contradictory. I maintain boldly and sincerely that if Almighty God had a purpose in triumph in the Prophet Jesus then we can see that triumph better in Islam than in Christianity. We can understand the great human character of the Prophet Christ only through the teachings of the Master Prophet of Islam. The sacrifice that the Prophet Jesus made is even more great when we realise that one of his disciples betrayed him and the other eleven fled from him, including one who



openly denied him. The placing of the Prophet on the cross; the few incidents during his agony; his despairing plea do not justify one atom of atonement, nay rather they reveal only the human in Christ, and his ultimate release manifests only the mercy of an All-Loving God. It is remarkable that the disintegration (so evidently discouraged in the Holy Quran) should have caused the simple and concurrent teaching of so noble a character to be the foundation of a network of ostentatious and incomprehensible dogma that we find existent to-day. It was only six centuries after this event that the universal justification of the advent of the Holy Prophet of Mecca became felt. The fact that the schisms had become dangerous even after six centuries of the life of Christianity, together with the immorality in general of the whole world, cried out with justification for the advent of one who would, as the mouthpiece of Almighty God, guide man aright. It is now that after 19 centuries the Christian finds himself in conflict not only with modern thought and ideas, but with modern science and new discoveries. Truth has only come partially to him, and even that truth has been distorted to suit the exigencies of the times. The advent of the Holy Prophet was a most pressing requirement. We cannot historically point to any single nation in the world at the time of the Holy Prophet and conscientiously affirm that it did not stand in need of modification in moral spheres. The short space of time between the Messiah of Moses and the last of the Law givers, Prophet Muhammad, is easily accounted for when we realise the deplorable state to which the moral and sociological relations had fallen. It was abundantly necessary then that the message of the Holy Prophet should be world-wide. It should be one that would teach man a lesson for all times, that corruption and disintegration of truth are the most dangerous factors working against the moral and spiritual progression of mankind. His messages and the Scripture that was revealed to him are overflowing with sentiments that bind us together rather than cause us to go adrift. It is sufficient to ask of any man what he considers the *sine qua non* of the truth of any prophet and that the Holy Prophet Muhammad (Peace and the blessings of God be upon him) could be proved to fulfil that condition.

I have conscientiously studied the Gospels and do not find one word or phrase, or any teaching of the Prophet Jesus which is contrary to the Holy Quran. It is therefore through the Muslim that one really conceives the true Prophet Jesus. To build a superstructure of abstruse



dogma over his head is to disintegrate the truth and cause the very gems of his doctrine to become untenable. The universality of the doctrines of Islam have been safeguarded by the fact that the Holy Prophet was sent to uplift the whole world. The doctrine of the Prophet Jesus is addressed to the Jews, and it is evident therefore that it is itself addressable only to a certain portion of the people and if then corrupted is still less presentable to demand the attention of the whole world. The Prophet Jesus, then, finds his best expression, his noblest expression in the teachings of Islam. And that is not all, for the Muslim claims that all the prophets that have been sent to reform mankind, find their true teaching, find the essence of their message in the Holy Quran, and find the essence of their *morale*, their pattern, in the noblest of creation—the Holy Prophet Muhammad (peace and blessings of God be upon him).

In conclusion, I might say that my personal belief on this subject is that men find it difficult to accept a prophet in these days. So many base quackeries have found root, so many false reformers of ethics and morals have appeared, that man has viewed religion only as a thing only to be tolerated, never to be implicitly followed. The injustice that man does to himself is only to be readily revealed when we understand that his heart has been hardened against even the true prophets by his previously formed prejudiced opinions and sentiments. But let him take this advice, that it always happens that these false philosophies and quackeries fall to naught. Almighty God shall destroy all falsity, and truth must ultimately triumph. The false never succeed, the true succeed abundantly. Could a mortal have ever conceived the noble mind of the Prophet Ahmad of Qadian when he gave it out to be known that Islam at his hands would take seed in the corners of the earth, and that the name of God would be exalted in every land, especially when he had but a handful of companions who believed in him. What trust the prophets possess in their religious convictions and what security they place in the love of God!

The religion of the Prophet of Islam, contained in the Holy Scripture, revealed to that noble and pious character in those mean surroundings in Arabia, has flourished and now stretches like a belt around the earth. It is gradually overcoming the false doctrines and administers comfort to those who had cast away comfortless doctrines. Truth must prevail and whosoever accepts it and perseveres in it will garnish his soul in readiness to meet Almighty God.



## ISLAM AND MODERN SCIENCES.

### Muhammad—The Great Teacher of Science.

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Perhaps it would seem ridiculous to present before my readers a personality who claimed to be a world reformer and a great spiritual teacher as a teacher of Science as well. Apparently it strikes one that Science is quite antagonistic to religious beliefs and dogmas, and therefore a Prophet cannot be a teacher of Science. It may be true about the present-day teachings of other religions, but Islam and Muhammad (peace be on him) are exceptions to the common belief, that Science and Religion are antagonistic. On the contrary, the philosophy of the tenets of Islam can be proved with the aid of Science.

But considering Religion in its most general aspect, it cannot be denied that a conflict between Religion and Science does exist. It is a fact which cannot be ignored by any student of Science that scientists of yore were bitterly persecuted by fanatical religionists. Similarly, every student of Religion knows that founders of different faiths have always been regarded by scientists as lunatics, epileptics and psychopaths.

What is the cause of this conflict? Is it a fact that Religion and Science are totally contradictory? The answer is: No. There is no conflict between *true* Religion and *true* Science. The cause of this apparent conflict is their wrong interpretation. Sometimes Religion is wrongly interpreted and it clashes with true Science, and sometimes Science is wrongly interpreted and it strikes against true Religion.

But what is true Religion and what is true Science?

True Religion is the pure and genuine Word of God, free from all interpolations and additions. It is not a mere collection of legends and myths. Similarly, true Science deals with facts relating to the phenomena of Nature deduced by actual observation and experiment. It is not a mere collection of theories and predictions based on unsatisfactory



hypotheses. It consists of laws confirmed by the "Scientific Method."

According to these definitions it would be quite rational to call Religion the Word of God, and Science the Work of God. It is evident that there cannot be any conflict between the words and work of any rational being. Hence there cannot be any conflict between Religion and Science, *i.e.*, the word and work of God.

There cannot be any other definition of Religion which can separate it from Science. For instance, if you call Religion the work of deep thinking of a genius or the result of certain ideas developed and matured in the subconscious mind, it would be impossible to distinguish it from Science.

Even eminent authorities on Religion, like Dr. Brown, of Oxford University, do not know the true definition of Religion. He says, "The man who pursues truth for its own sake and studies science in an impersonal way, with rigorous self-discipline, is really showing his belief in religion and is taking up a religious attitude. . . . Science may be made a religion. . . . Philosophy may be made a religion." (*Science and Personality*, page 7). Such definitions confuse Religion with Science, and it is difficult to limit both to their proper spheres.

I have already said that there is no conflict between true Religion and true Science, because the former is the word of God and the latter is His work. Conflict arises on account of their wrong interpretation. Take for example "Evolution." It is not an established scientific fact. It is only a theory, and a mere collection of conclusions based on an imperfect hypothesis. Yet some people try to refute religion on its grounds. Islam also teaches evolution, but in a different way to Science. Islam does not deny the fact that evolution in Nature does exist, but it strongly refutes the theory that one species of animals has originated from another. Evolution has been continually in progress since the creation of the world, but each species completed its cycle of physical evolution in its own sphere. When man, who is the ultimate goal of this progress, was created, physical evolution was stopped and mental evolution took its place.

Islam is the only religion which is true Religion (pure and uninterpolated Word of God), hence its teachings do not contradict true Science (the Work of God). On the other



hand, the tenets and fundamentals of Islam are supported by modern sciences.

In view of the limited space at my disposal, I state briefly the philosophy of some of the teachings of Islam, in support of my claim.

#### A.—LAWS RELATING TO CHILD-WELFARE.

(1) The Holy Prophet (peace be on him) has taught both the husband and wife to offer the following prayer when they meet each other in private :—

“Secure us, O Lord, and our children against evil thoughts, evil promptings, and evil companions.”

A study of eugenics has revealed the fact that evil influences can be transmitted to the child by heredity. Although man is born with a pure nature, he inherits certain inclinations from his parents and ancestors. Islam has prescribed means of protecting the child from the evil influences of heredity in the prayer mentioned before. This prayer when offered starts a current of pure thoughts in the minds of the parents. The influence of heredity or the thoughts which occupy the minds of the parents at the time of sexual union is very slight and can easily be overcome by the powerful influence of healthy environment and good training, but Islam has not ignored it, because the principal aim of its teachings is to uproot evil by striking at the very source of it.

(2) It is incumbent on a Muslim parent to recite the Muslim *Azān* (which contains an abstract of the essential doctrines of Islam) in the ears of a new-born infant. Researches in Psychology have proved that all the impressions received by man from the moment of his birth to his death remain latent in the subconscious mind and unconsciously mould and direct his future thoughts and actions. Hence this practice is not a mere ceremony, but it is based on perfect wisdom, and helps in the moral training of the child.

(3) Islam enjoins upon the Muslims to shave an infant's head a week or so after its birth. This practice is also based on hygienic grounds. The head of the foetus in the uterus is sunk in a fluid which contains excretions from his body, including urine, etc. Shaving removes all the dirty



secretions, debris of skin, etc., accumulated in the roots of the hair, and thus stimulates the growth of new and clean hair.

(4) *Circumcision* is another practice amongst the laws relating to child-welfare. Eminent authorities on surgery have given their verdict that it is a very sound hygienic measure and improves the general health of the child. There are certain families in which the male members did not survive, and they were advised circumcision, with the result that their sons not only lived, but also had excellent general health.

(For details regarding Nature's Covers and their Significances see *Review of Religions*, Vol. xxv., No. ix.).

## B.—GENERAL SANITATION AND PERSONAL HYGIENE.

(1) Islam advises its followers to keep their clothes and body clean, because a healthy and clean soul is incompatible with a dirty body. A Muslim has to take a bath at least once a week; he cannot attend the Mosque with dirty clothes and unclean teeth, nor if he has not taken a full bath after sexual union. He is not allowed to bring into the Mosque anything that will be offensive to or impair the health of his brothers in faith. For instance, he cannot enter the Mosque after eating raw garlic or onions.

(2) **ABLUTION.** In addition to a weekly full bath a Muslim is commended to perform ablution (*i.e. Wuzu*) about five times a day. It not only cleanses his body, but also purifies his soul and strengthens his nerves. Human thoughts are constantly radiating like electric current from the hands, face, etc. Pouring water over these parts (ablution) stops the flow of these currents and helps in the concentration of attention before prayer.

(3) **FULL BATH** after sexual union.

It is incumbent on every Muslim to take a full bath after sexual congress. It cannot be denied that a bath is essential for physical purity. Apart from that, it prevents fatigue to the brain by interrupting the currents of thought so swiftly emerging from our body cells.

A study of hypnotism tells us that similar currents



emerge from our body when one is engaged in an act which requires a high degree of concentration of attention. That is the reason why hypnotists always dip their hands in water after mesmerising a subject. This practice saves their nerves from undue fatigue and strain.

(4) Again, Islam advises its followers to sleep on the right side. It is evident that this posture is conducive to good health.

5. Besides this the Holy Prophet of Arabia (peace be on him) has taught us a scientific method of cleaning the parts after a visit to the toilet. It is evident that water is a far better cleaning agent than paper or dry earth. But if water is not handy (and also as a preliminary under all circumstances) we are advised to use pieces of dry and clean earth in a very scientific manner.

#### 6. CARE OF THE TEETH.

Islam has paid particular attention to care of the teeth and oral hygiene. The Master Prophet Muḥammad (peace be on him) was very regular and keen on using a *Miswak* (soft stick) to clean his teeth and gums, and strongly advised his followers to do the same.

The importance of clean teeth and oral hygiene cannot be over-estimated. Pyorrhœa and oral sepsis are the important causes of many chronic diseases. Pyorrhœa gives rise to dyspepsia, diarrhœa, gastric ulcer, appendicitis, pain in the joints, neuralgia, etc. A recent commission on insanity in America has proved that 80 per cent. of all mental disorders are due to pyorrhœa. Dental specialists advise us to use the tooth brush regularly and to scrub the gums thoroughly with an up and down movement because the germ lies hidden in the soft portion of the gum.

The Holy Prophet gave similar instructions to his followers regarding the use of *Miswak* 1350 years ago.

#### (c) SOCIAL LAWS.

(1) The traditions of the Holy Prophet inform us that on public occasions he frequently offered the prayer, "O! God protect us from the evil influences of others," and advised his followers to do the same.



Psychology has proved that the sub-conscious mind of one individual is constantly affecting the sub-conscious mind of another individual. Imperceptible waves of thought are floating in the atmosphere like electric currents from a radio, and they can easily influence any brain in a passive state. The Holy Prophet taught his followers a spiritual as well as a scientific method of protecting themselves from the evil influences of an unsound environment by creating an atmosphere of healthy waves of *Istighfār*.

(2) A Muslim after yawning is expected to recite, "There is no object of fear and no potent power except God."

In order to understand the philosophy of this prayer we have to learn the physiology of yawning. Certain poisons produced in the body as a result of fatigue, etc., circulate in the blood and depress the respiratory centre in the brain. Depression of this centre causes the breathing to be shallower and less frequent. Yawning is nothing but a deep breath taken involuntarily in order to make up for the deficiency of oxygen produced by too shallow breathing. The proof is that a tendency to yawning can be prevented by a voluntary deep breath.

The prayer is offered in order to avoid all influences likely to cause fatigue, depression and idleness.

(3) Again, we are advised by the Master Prophet Muhammad (peace be on him) to say, "All praise belongs to God," after an act of sneezing. Sneezing is a violent, spasmodic and involuntary effort of the body to throw out harmful material from the lungs. *Al-hamdu lillah* is said on two occasions. Firstly, to express our thanks to the Almighty, and secondly to admit our defects. When we recite this formula after sneezing it serves both these purposes. Firstly because injurious matter is expelled out of our lungs, so we thank the Almighty. Secondly, sneezing in society is considered an undesirable act, and hence we offer our excuse by saying that God alone is free from all defects. A recent research has shown that sneezing causes a temporary spasmodic narrowing of the calibre of the cerebral (brain) arteries, and produces anæmia of the brain, which if continued long may result in death. This also shows that a prayer expressing thanks to the Almighty is necessary after sneezing.

(4) THE CONVENTIONAL HAND-SHAKE. Our experience tells us that spoken language originates from gesture



language. In the beginning when man was in a very primitive state of civilisation he had to express his thoughts by gestures because his tongue could not express well. Shaking hands was thus a mode of expressing mutual love and sincerity in symbolic language. Later this practice was carried to the civilised world, which is carrying it out as a convention.

Hand is one of the channels by which thoughts are communicated to others. Islam forbids men to shake hands with the other sex, because women are comparatively more suggestible, thence evil influence can be transmitted to them by shaking hands.

The Master Prophet Muhammad (peace be on him) well recognised the risks of voluptuous sensation and emotion involved in tactile contacts, *e.g.*, handshake with ladies and the facility with which even the most innocent contact may take on a libidinous character. Hence he prohibited his followers from doing so.

#### (L) CASTING DOWN OF EYES.

Islam has commanded its adherents to cast down their eyes when they come across strange women. This injunction is very essential for the moral purity of society. Islam, unlike other faiths, does not simply say, "Don't commit adultery," but it also teaches how adultery can be prevented. It stops evil by closing the very fountain whence evil springs. Adultery can be easily prevented if people act upon this principle. Besides, casting down eyes is an important measure, for the conservation of our mental and spiritual energy.

#### (6) POLYGAMY.

Polygamy is not obligatory, as it is only permitted under certain circumstances. In actual practice monogamy is the rule; polygamy is the exception. For instance, after wars the number of women considerably exceeds the number of men. Polygamy provides a legitimate means of support for the superfluous women under these circumstances. Again, suppose a man's wife becomes insane or contracts an incurable disease, or turns out to be barren. Now what is her husband to do? The only alternative for him in such cases is to get another wife for, to continue his days with an insane, or barren, wife.



would be cruel to himself, to society and to his country and people. If he divorced his first wife to get another it would be highly unjust and cruel to her, hence the only solution of these problems is to practice plurality of wives.

#### (7) ASCETICISM AND CELIBACY.

Islam condemns celibacy. It expects of all its followers to get married, as soon as circumstances permit, after maturity. Asceticism is not only bad for one's health, but it is injurious to one's soul as well. Its deleterious effect on the moral fibre of society and the numerical strength of the nation needs no comments.

Signor Mussolini has well realised the importance of marriage. He has taxed all bachelors in Italy. A celibate is not only more liable to suffer from insanity and other forms of psychoneuroses, but he is dangerous as a citizen as well. Statistics show that the incidence of murder, suicide, and other major crimes is more among the celibates than the married.

#### (d) LAWS RELATING TO FOOD AND DRINK.

It is an established fact that properties of vegetable and mineral foods have a profound effect on our body. Meat food also similarly affects our health and morals. But it is surprising that the world has not yet realised the fact that the peculiarities and habits of the animal whose meat is taken have a deep effect on our morals.

Islam enjoins us to partake of both vegetable and animal foods, in order to develop all our natural instincts, but it laid down certain restrictions, to prevent our body from physical, moral or spiritual harm.

The Holy Quran says: "Say I do not find in that which has been revealed to me any food declared unlawful except (1) dead animals, (2) spilt blood, (3) the flesh of swine," etc. (vi., 146.)

(1) Dead animal contains certain poisons in its blood that may prove fatal to the consumer. Such poisons are known as "Cadaveric Ptomaines." Blood also contains certain products (waste) of metabolism in the body, which have a baneful effect on one's mental qualities. I know from personal experience of certain tribes in North Uganda who habitually drink blood and eat dead animals. I have



found them very idle, and lacking in mental energy and intellect.

(2) The flesh of swine also is injurious to one's health and morals. Its flesh is infested with many injurious parasites that cause disease. *Tinea solium* (tape worm), hog cholera, and swine dysentery are some of the common diseases communicated from pigs to man.

It is an animal that loves filth, and in addition to it, it is given to a habit which is not to be found in any other animal, viz., unnatural sexual relations. Hence its use is injurious to our health and morals. The West has not yet realised the baneful effect of swine's flesh on one's health and morals, but the day is not far distant when its flesh will be condemned as an article of food.

3. Out of articles of drink Islam prohibits the use of wines, spirits and other fermented liquors. It cannot be denied that wine (alcohol) is a protoplasmic poison and hence its use is not only injurious to health, but it undermines reason and injures the finer intellectual faculties as well.

Its use is no doubt indicated in some convalescent people, but experience tells us that its benefit is transitory, and the harm resulting from it is much more. Islam has also acknowledged its benefit, but it says that its harm far outweighs its benefit, and has therefore prohibited its use.

America has considered the import of local manufactories of wines unlawful. Its use is being stopped in the hospitals in Europe.

\*Alcohol is regarded as a stimulant in a vague way. "But the truth is that alcohol is not a stimulant. The pseudo-stimulating effects of alcohol are of three kinds. It dilates the peripheral arterioles, especially those in the skin. It weakens or removes our normal inhibitory control of our lower functions. It is an easily assimilated food, though one of no great value."

(Abnormal Psychology—William McDougall.)

"In small quantities alcohol produces a feeling of well-being, along with increased confidence in physical powers and mental ability. This confidence is due to removal of

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\*For details see a small booklet, "Alcohol and Its Action"—issued by the British Liquor Control Board during the War.



repression and inhibition." It weakens the will power and self control is lost. It produces a very great depression after the effect of the narcotic passes away.

It is generally believed that alcohol first stimulates and then depresses the nerves, but the result of Bunge have proved that it depresses the central nervous system from the beginning. The apparent excitement is not due to true stimulation, but is the result of weakening of the highest powers of the brain—the will and self restraint. Even the smallest quantities of alcohol cloud the judgment and dull the finer feelings. "It takes off the brake of restraint, loosens the tongue, and sets free the lower animal passions. Alcohol does not relieve fatigue, but makes one unconscious of fatigue." (Rosenaw.)

It is generally believed that alcohol increases physical and mental efficiency, but Kraepelin's latest investigations have shown that even about a pint of beer will lower intellectual power and impair memory.

Connie Mack said in 1910 that alcohol spoils a good baseball player.

"Alcohol is the bedfellow of syphilis and gonorrhœa. The unquestioned sexual excitement is not due to stimulation of the generative organs, but to the loss of self-control."

"Drunkards have a very slim chance of recovery when attacked by pneumonia." (Osler.)

"Life insurance figures plainly show that even the moderate use of alcohol tends to shorten life. Alcohol promotes poverty, increases crimes, favours accidents and excites passions."

(Rosenau—"Preventive Medicine and Hygiene.")

### (e) MISCELLANEOUS LAWS.

(1) The traditions of the Holy Prophet say that if a utensil is licked by a dog it must be cleansed with dry earth and water.

Dr. Koch, a distinguished German pathologist, says that he used to read the traditions, and when he read this part he thought that since Muhammad was a wise man he must have had a powerful reason for giving this direction. He (Dr. Koch) accordingly began to analyse dry earth and its action on the poison of rabies and found that it contains certain chemicals (ammonium chloride, etc.) that are antidotes for rabies.



(2) Islam disallows complete separation of the body of an animal from its head, during slaughter, until the blood has ceased to flow. This commandment is also based on deep wisdom and a thorough knowledge of the physiology of blood circulation. If animals are slaughtered by any process (viz., pole-axe, machine, etc.; however humane it may be) which instantaneously separates the head from the trunk, it is possible that blood may not completely escape from the blood vessels. Division of the neck separates the brain from the heart and lungs, with the result that the heart cannot pump out the blood thoroughly, on account of shock, to the nerves. Limitation of space prevents me from entering into the details of the complicated mechanism controlling the circulation of the blood. Further details can be given to interested readers on request.

(3) The Holy Quran has unfolded many hidden secrets of science, which modern research has confirmed. For instance, the Holy Quran revealed this fundamental biological truth to the world 1350 years ago, that "there is sex in all creation." (LI: 50.) There is a differentiation of sex in animals, vegetables, and minerals. Sex in the animal kingdom is known to all. Biology has proved the existence of male and female flowers. A most recent research has proved the existence of sex in minerals, viz., crystals of metals.

(4) Another truth, so far untold, unveiled by the Holy Quran is that the whole creation is for the benefit of man. Even things that appear harmful are created for the use of man. Modern researches have proved the benefits of some of the troublesome things. For instance, snake venom has been used for epilepsy. The germs of malaria are curing cases of G.P.I. Phthisis is regarded as the hidden foe of mankind, yet its germ (tuberculin) is being used in the treatment of insanity, asthma in children, and fevers of childbirth. Sufficient attention has not yet been devoted by scientists to this subject, but further research is bound to disclose the fact that the so-called harmful creatures are meant for the benefit of mankind.

In closing, I request my readers to make a further study of Islam in the light of modern sciences.

It would be a pleasant task to study Islam in the light of modern sciences, and I assure them that time spent on this study will bear its golden fruit in due course.



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# The Ahmadiyya Movement.

The Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mehdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets, he came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the true and real Islam and seeks to uplift humanity and to establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashirad-Din Mahmud Ahmad, under whose direction the Movement has established Missions in many parts of the world, the following being the addresses of some of them:—

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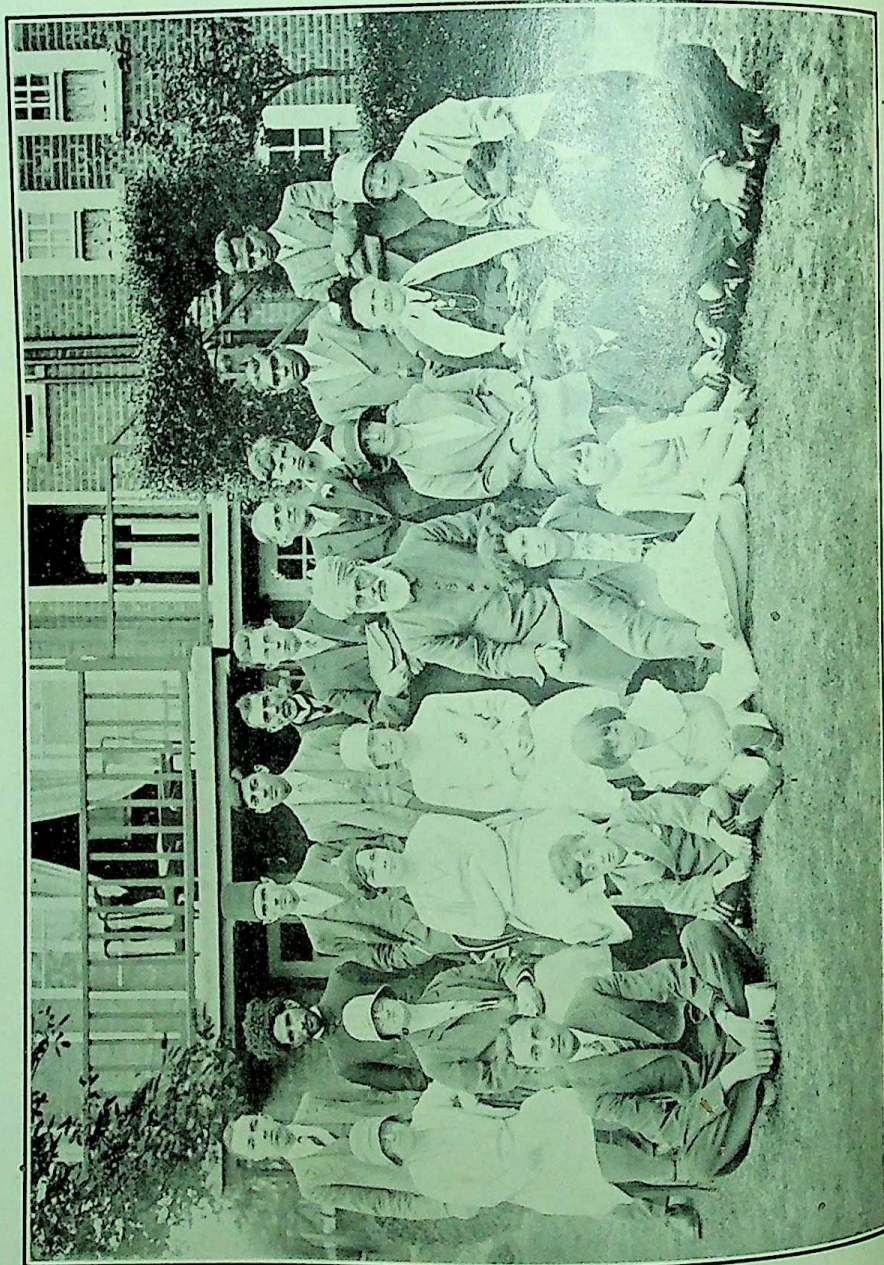
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A SUNDAY GATHERING AT THE LONDON MOSQUE.



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No. 8 &amp; 9

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
حَمْدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

In the name of Allah, the most Beneficent and the most Merciful. We praise Him and invoke His blessings upon His Prophet, the exalted one.

*"A prophet came unto the world and the world accepted him not, but God shall accept him and establish his truth with mighty signs."*

## Notes.

### THE SEVENTH LAMBETH CONFERENCE.

The Encyclical letter of the Archbishops and Bishops assembled at the Seventh Lambeth Conference, when stripped of the usual phraseology generally used in documents of this kind, bears witness to the failure of Christianity in dealing with those obnoxious evils which have established themselves in the moral and religious life in Christian countries. Belief in a living God and a close communion with Him is the bed-rock upon which everything pertaining to religion rests, but, unfortunately, these are the two things with respect to which the Church of England has been forced to admit its bankruptcy. This may seem to be a preposterous statement to make, but if you read between the lines of the following paragraph of the Encyclical letter, the truth of this statement will come out as clearly as it is possible for it to do in confessions of this kind.

"We are aware of the extent to which the very thought of God seems to be passing away from the minds and hearts of many even in nominally Christian nations. The ten years since we last met have seen the development of one vast political and social experiment which is, at least professedly, rooted in the denial of God's existence. Even where God is still acknowledged, He is often regarded as too elusive or



remote to be relevant to the practical concerns of life. And it is not surprising that where belief in God has weakened, the sense of sin has in large measure disappeared, morality has shown signs of degenerating into little more than a recognition of the value of kindness, and the supreme good has almost come to be thought of in terms of comfort and excitement."

It passes our comprehension how, along with such a confession, the Archbishops and Bishops assembled at the Lambeth Conference have had the boldness to say that "Christianity more than any other of the great religions has undergone the discipline of contact with scientific methods of thought, and emerges therefrom still strong to redeem and to inspire."

In the domain of morality its inadequacy to meet with modern conditions is still more apparent. We quote some of the resolutions, passed at this conference, which serve as a barometer to indicate the state of the moral atmosphere and the direction in which the wind is blowing:—

"The Conference emphasises the truth that the sexual instinct is a holy thing implanted by God in human nature. It acknowledges that intercourse between husband and wife as the consummation of marriage has a value of its own within that sacrament, and that thereby married love is enhanced and its character strengthened. Further, seeing that the primary purpose for which marriage exists is the procreation of children, it believes that this purpose as well as the paramount importance in married life of deliberate and thoughtful self-control should be the governing consideration in that intercourse."

"The Conference affirms (a) the duty of parenthood as the glory of married life; (b) the benefit of a family as a joy in itself, as a vital contribution to the nation's welfare, and as a means of character-building for both parents and children; (c) the privilege of discipline and sacrifice to this end."

"Where there is a clearly-felt moral obligation to limit or avoid parenthood, the method must be decided on Christian principles. The primary and obvious method is complete abstinence from intercourse (as far as may be necessary) in a life of discipline and self-control, lived in the power of the Holy Spirit. Nevertheless, in those cases where there is such a clearly-felt moral obligation to limit or avoid parenthood, and where there is a morally sound reason for avoiding complete abstinence, the Conference agrees that other



methods may be used, provided that this is done in the light of the same Christian principles. The Conference records its strong condemnation of the use of any methods of conception control from motives of selfishness, luxury or mere convenience." (Carried by 193 votes to 67).

"The Conference further records its abhorrence of the sinful practice of abortion."

"While the Conference admits that economic conditions are a serious factor in the situation, it condemns the propaganda which treats conception control as a way of meeting those unsatisfactory social and economic conditions which ought to be changed by the influence of Christian public opinion."

"Sexual intercourse between persons who are not legally married is a grievous sin. The use of contraceptions does not remove the sin. In view of the widespread and increasing use of contraceptions among the unmarried and the extension of irregular unions owing to the diminution of any fear of consequences, the Conference presses for legislation forbidding the exposure for sale and the unrestricted advertisement of contraceptions, and placing definite restrictions upon their purchase."

## "THE MUSLIM SUNRISE" FROM CHICAGO.

The publication of the "*Muslim Sunrise*" had to be suspended some years ago on account of certain difficulties. But we are glad to announce to our readers that our brother Missionary Sufi M. R. Bengali, M.A., has again brought the quarterly into life. Knowing the useful work which this journal did during its short life when it was first started, we are confident that, by the grace of Allah, it will accomplish much more than it did before.

At the same time we congratulate Sufi M. R. Bengali on having the courage and the sense of duty which has impelled him to undertake the task along with his other duties, which we know are numerous and by no means easy.

We hope that our readers will encourage Mr. Bengali by subscribing to the "*Muslim Sunrise*" and by trying to increase its circulation. The Annual Subscription is \$1.00 for America, 5 shillings for England, and Rs3 for India; and the address for correspondence is: 56, E. Congress Street, Suite 1307, Chicago, Ill., U.S.A.



## THE TRUTH ABOUT THE BEGINNING OF DISSENSIONS IN ISLAM.\*

BY S. NIAZ.

The rise of Islam as a world power and its supremacy as a universal religion over all other religions of the world is a marvellous phenomenon in the history of world events. In its early days it was like the faint glimmer of early dawn struggling against the brooding blackness of a Cimmerian night, but in dispelling the darkness it more resembled a gleam of lightning that, in the twinkling of an eye, floods the landscape, from horizon to horizon, in a sudden rush of dazzling light. It was as sudden and swift and dazzling, but inasmuch as it came to stay, it was infinitely different from a streak of lightning that spends itself in a flash and is no more. Within half a century after its birth it had struck its roots deep and firm in Arabia, had stood the shock of a mortal clash with the two mighty Empires on its borders and had come out the victor in a struggle against tremendous odds.

At about this period in its history, however, a crack appeared in the grand edifice, which was small, insignificant and hardly visible at first, but deepened and spread and lengthened till it assumed the proportions of an imminent menace and the nature of an ugly and permanent disfigurement.

History books in the hands of the present generation tell us that the responsibility for these hideous happenings lies on the shoulders of some of the great companions of the Holy Prophet—men like Hazrat Usmān, Ali, Zubair and Talha. If this is the truth, the whole of the truth, and nothing but the truth concerning these happenings, it is a very unfortunate thing for Islam—a blow that sends it reeling and tottering to the ground. A tree, as Jesus of Nazareth said, is known by the fruit it bears. The companions of the Holy Prophet (Peace be upon him) are among the best fruits that Islam has produced and nothing can avail Islam much if this fruit proves bitter and unpalatable in taste, and gives out the stench and stinking odours of petty meannesses, petty jealousies and rivalries, and the obnoxious fumes of self-interest being given preference over

\*This series of articles is based upon "The Beginning of Dissensions in Islam," by Hazrat Khalifat-ul-Masih II.



considerations of honesty, duty and public weal. But history books, they say, are, not infrequently, very unreliable, and when the subject matter is the history of a religion that has been so wilfully, persistently and unscrupulously misrepresented and distorted as Islam has admittedly been, one has to be very careful indeed in accepting all historical versions as unalloyed truth.

These dissensions began in the troubles and disturbances during the Caliphate of Hazrat Usmān, which ultimately developed into a serious revolt against him; disturbances which resulted in his assassination and subsequently became what, at first glance, appears to be a fight for the honours and the mantle of Khilafat. Western historians contend that these disturbances arose partly out of the weakness and partiality which Hazrat Usmān showed towards his own kith and kin and partly out of the innovations which he began to introduce into the religion of Islam, which two factors, they say, were cleverly manipulated by Hazrat Ali, who at this time began to plot and conspire in order to secure his own succession to the Caliphate.

The Arabs, if they were nothing else, were at least good historians. All the facts of the complicated struggle are there in the original sources for any student of history to see for himself. These facts point an indubitable finger in quite another direction, when one looks at them closely in order to determine the cause and the significance of this eventful drama. But one is entitled to ask, if the question is so clear, why this confusion regarding these events which one comes across in modern books of history? The answer is that, in the treatment of the material at hand the Arabs were radically different from the historians of to-day. Modern historians study their facts, form their opinions whichever way they like to form them, and treat and arrange the subject matter in the order which is best calculated to support and emphasise their own conclusions. The Arabs were more conscientious and scrupulous; they put down all they came across for what it was worth and, after supplying the future student with every detail, left him unhampered in the exercise of his own judgment in order to dig out the relevant from the irrelevant and to extricate the truth and differentiate it from all else that sounded false or dubious. Thus it comes to pass that in the original sources, along with the kernel of truth inside, one comes across a quantity of brittle shell which begins to break and come off at the first touch of intelligent handling. Western historians who



began their quest with some preconceived notions found it more to their purpose to bring the outer shell into prominence. They chose to stick to the dubious and the doubtful and to discard what threatened to thwart the object of their quest in order to enable them to paint the picture not as it was, but as they wanted to see it. A circumstance which has greatly favoured them in setting the false coin into circulation is that the Muslims themselves have nowadays become oblivious of their past history. Never having heard the clear ring of pure gold in their time, they have been easily taken in by the clumsy jingle of base alloy. For however incredible it may seem, it is nevertheless true that the Muslim themselves read the history of these events through the pair of glasses that has been put upon their eyes by western historians. Overawed by the so-called "Western method of higher criticism," they, too, have been carried away into an acceptance of those obviously prejudiced and perverted versions concerning these events which have been welcomed and broadcast by historians, with whom the unworthiness of everything relating to Islam is an overmastering obsession. Such historians either credit sources and statements which on the very surface of them show symptoms of a vision obscured and overclouded by bias and an interpretation which has a distinct colour of hidden hostility and malice suffused all over. Basing their research upon such sources and statements, they have arrived at the conclusion that these disturbances took their birth in the undignified scramble for the spoils of the victories of Islam which, they aver, ensued between the companions of the Holy Prophet, between the *Muhājireen* and *Ansār*, between the old factions which re-sprang into life and between the new ones which did not take long to form. These historians hold that Hazrat Usman, Ali, Zubair, Talha, and Mu'avia were all selfish and greedy men who coveted wealth and power the more they tasted of its intoxicating sweetness.

This is their side of the picture. The other, the true one, will emerge gradually from this article as the essential items in the piece that have been omitted are put in their places and the argument developed.

In the first place it must be remembered that the companions of the Holy Prophet were not, in any way, responsible for these disturbances. The enemies of Islam find it convenient to try to drag them into the mud, but their life-histories show what sort of men they were. These men who had been trained in the strict moral school of the Holy



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Prophet and who had learnt the wisdom and the secret of life from that greatest teacher of all, were men with such extraordinary standards of morality and piety and disinterested service to mankind, that the like of them is not to be met with in the history of any other nation or country—not even among the followers and disciples of the great religious teachers of mankind who preceded the Holy Prophet of Arabia. They are the only people about whom it can safely be said that, following in the footsteps of their beloved Master, they generated and accumulated in themselves such a reserve of spiritual strength, that, even when going across the dangerous quagmires of the political issues of a world-wide empire, they never allowed their honesty and their love and fear of God, by which alone they were actuated in their actions, to be sullied by the dust of any baser motives. If there ever have been people who bore the burdens of a vast empire, but still stood erect, as straight and steady as when their horizon was bounded, their needs simple and austere; who remained honest and true to the core in the day of want and stinging poverty as well as when wealth flowed in at their disregarding feet in rolling streams of gold, they are the followers of the Prophet of Arabia. They were not interested in the world and its pleasures, and the craze for money-making had not touched them. With a high sense of independence, they worked enough to enable them to procure the simple necessities of life and they spent their hours of leisure in the company of the Holy Prophet, listening to his words. Their recreation consisted in rendering deep devotion to the Almighty God, their Creator, whom they loved to exalt and glorify as they loved nothing else.

Symptoms of the impending catastrophe began to show clearly only in the time of the third Khalifa Hazrat Usmān. During the reign of the first two successors of the Holy Prophet the dissensions (there were hardly any at that time) never assumed any serious aspect, and the entire body of Muslims, all through their reigns, remained so closely knit and welded together that friends and foes alike considered it to be impossible that it should split asunder and fall apart. It is on account of this fact that people generally ascribe these dissensions to the weakness and incapacity of Hazrat Usmān.

This view, however, is not supported by facts. After the death of the Second Khalifa all eyes turned to Hazrat Usmān as the only person deserving of the honour and the mantle of Khilafat. He was chosen Khalifa by a consensus



of opinion on the part of the companions of the Holy Prophet. Hazrat Usmān was the son-in-law of the Holy Prophet. Two of his daughters had been married to him, one after the other, and when the second of them died, the Holy Prophet said that if he had had a third daughter, he would have married her to Usmān. This fact shows the high esteem in which he was held by the Holy Prophet. In the eyes of the Meccans also, Hazrat Usmān was considered to be a distinguished person, who, according to the standard of such things in Arabia, was known to be a wealthy man when he accepted Islam. He was one of those extremely rare men who had never touched wine, even in the lax pre-Islamic days, and he was never known to have committed any of those immoralities such as lust, licentiousness and debauchery, at a time when such things left the consciences of men absolutely untroubled. These excellent traits of character, found in a man at a time when drunkenness and debauchery were looked upon as legitimate pleasures, denote a nobility and purity of nature which is as commendable as it was rare. The events of his life previous to his accession to the Khilafat and the trend which his character was following in its development do not therefore warrant and justify the view that, after becoming Khalifa, he became grasping and partial to his own kin and adopted a policy which was so obviously injurious to the interests of Islam. But it is not necessary to emphasise this point any further, particularly when it is known that, at the time of his assassination, he was, comparatively, a much poorer man than at the time when he accepted Islam. He left no private estates or treasures to his descendents, and while he lived he was never known to spend anything upon his personal requirements.

The causes which led to this terrible tragedy were neither of the making of Hazrat Usmān nor of the making of the other companions of the Holy Prophet. They owed their origin to far different things. They had their birth in the following factors:—

1. It is a psychological fact about the generality of mankind that people are always hankering after the attainment of wealth and power. None, except those whose hearts are cleansed and purified by God, ever succeed in rising wholly above these sordid considerations. Seeing the position of respect and great consequence which belonged to the companions of the Holy Prophet at this time, and seeing how their voice counted in the great affairs of State, some of the later converts to Islam, who had not imbibed the spirit



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and teachings of Islam sufficiently deep into their natures, began to cast envious and covetous glances on these honours. As has happened often before in the history of man, these people began to hope and expect that the companions of the Holy Prophet should step aside, leaving the management of affairs in their hands and so provide them with an opportunity to prove their worth. Besides, such people could not bear to see that, along with exercising such a control over the affairs of State, the companions should also come in for a special share of the wealth which, by this time, had begun to flow into the hands of the Muslims. Men of this type were, therefore, burning with a secret jealousy and, carefully nursing the smouldering fire of discontent, they remained ever watchful so that they might lose no chance of overthrowing the existing order of things and gathering the reins of government into their own hands. In this way they hoped to be able to carve out a name for themselves in the annals of history and expected to benefit by the change in a more material sense also. In a State that is based and modelled on purely temporal lines, such considerations can be held excusable to a certain extent. Within their proper limits they may even be regarded as justifiable and proper. The basis of all temporal and secular states are the material means whose efficiency depends, to a very large extent, on the infusion of new blood and fresh enterprise into the old institutions. This is possible only if the older hands are ready to retire and leave the field open for fresh enterprise. But in a state whose foundations rest upon far deeper and subtler things than material means, such considerations act as a terrible blight upon the organism.

2. Secondly, in a secular State, as it is some kind of universal suffrage which vests the governing body with authority, it, therefore, becomes necessary for the executive in such a system always to keep in consideration the consensus of general public opinion. Consequently it is only proper that those persons alone should hold the reins who can rightly claim to be representatives of public opinion. But in a State based upon purely religious foundations, the case is exactly the reverse. In such a State strict adherence to a given principle takes preference over all other considerations, and any interference, except in questions of such minor detail concerning which the religious law has nothing to say either one way or the other, is strictly forbidden. In religious organisations, moreover, the authority wielded by the governing body is vested in its hands by Almighty God



Himself, and it is the duty of such persons who are responsible for the management of affairs that they should not allow the public to swerve out of the path that has been chalked out. Instead of their becoming the representatives of public opinion, their duty consists in pursuing an exactly opposite course—that of trying to shape and set the tendencies of the public in the particular mould which in the eyes of God is best suited to the needs of the age. Such people as had failed to grasp this all-important basic principle of the Islamic constitution fell easy victims to their restless ambitions. These unfortunate men did not take the trouble to pause and consider that the Khilafat was not an institution of secular Sovereignty like the other States and Kingdoms around them. Nor did they perceive that the companions of the Holy Prophet were not in the least bit like the proud oligarchies and wealthy aristocracies which go hand in hand with all of secular States. The institution of Khilafat was a purely religious institution which had been set up in conformity with the principles laid down by the Holy Quran in Sura Noor. The position of the companions of the Holy Prophet in this scheme of things was that they were a body of men who functioned as the pillars upon which rested the entire structure of Islam. They were, in short, a body of men concerning whom God had made it incumbent upon the rest of Muslims that they should follow in their footsteps. These companions of the Holy Prophet had performed supreme sacrifices for the cause of faith; had voluntarily put themselves in want and stringency and accepted exile; had torn themselves from their near and dear ones and risked their lives and had made that most difficult of all sacrifices—the sacrifice of their ideas and sentiments, their hopes and ambitions. They had done all these things with the one motive of being near the person and for the sake of benefiting by the company of the Holy Prophet. Some of them had spent a whole quarter of a century in his discipleship and imbibed the teachings of Islam by gradual and sure degrees and by regulating their lives in strict and rigid conformity with these teachings. They understood the essence and the spirit of Islam as no one else did; they alone understood best what Islam stood for and aimed at. They were not like the kings and their nobles in secular States; they were the teachers of that most perfect of all religions brought down by the Seal of Prophets for the guidance of mankind. Their purpose, their aim, their duty in life was to furnish the world with a clear, unmistakable interpreta-



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tion of this religion through their words and deeds—to make their entire lives a living interpretation and a speaking image of its principles and teachings, so that these truths might sink into the minds of others and begin to guide and regulate their lives also. They were not arrogant; they were not despotic tyrants: their meek and gentle natures were the bearers and expositors of a gentle law. They had no taste for the things of this world and, only if they could have done it, they would have been happier in seclusion, devoting their lives to the glorification of God Almighty. But they were forced out of their lives of retirement by their sense of duty and the heavy responsibilities which had been placed upon their shoulders by God and His Apostle. Whatever they did they did, not in the pursuit of their own desires, but because of the injunctions of God and His Holy Prophet. To become jealous of them and covet their honours was a dangerous error. As to the question of their receiving a special share of the commodities of wealth, it must be borne in mind that this also was a misconceived notion. The companions of the Holy Prophet never received more than what rightfully fell to their share. They never encroached upon the rights of others. Every Muslim, even though he may have been converted only the previous day, had his proper share which he was in no case deprived of. However, in so much as their toils, sacrifices and achievements far surpassed those of others, they naturally and justifiably received more than did the others. They had not fixed their share themselves, but it had been fixed for them by God and His Apostle. It was impossible for the word of God and His Prophet not to find its fulfilment. In the Holy Quran and the Ahādees (sayings of the Holy Prophet) we read of prophecies concerning the companions of the Holy Prophet—prophecies which contain promises of a glorious future, prosperity, wealth and affluence—prophecies, moreover, which foreshadowed an attitude of sublime contentment and noble disregard of riches, pomp and power which they were destined to adopt in the days of their prosperity. But with all this it must not be forgotten that the share of the companions of the Holy Prophet never deprived anyone of what of right belonged to him. They were never given more than their legitimate share, although this in itself was larger than that of the others, for the simple reason that they deserved special consideration on the strength of their sacrifices and valuable services in the past, while many of them were still employed in active service and thus deserved a double reward.



Another thing also should be borne in mind in this connection. As is well established by their life histories, these companions of the Holy Prophet never spent the wealth received in this way upon the satisfaction of their own personal desires. Neither did they hoard it in their coffers. They only accepted it in order that the prophecies concerning them might find their fulfilment. Apart from that, out of their boundless charity and generosity, they bestowed freely upon the poor and the needy. In short, the jealousy with which some people began to regard the companions was altogether unjustifiable and groundless. But with cause or without it, the evil seed was sown and people, who did not possess much knowledge of Islam and whose reformation consequently was not deep and thorough enough, came to regard the companions as usurpers and began to wait for a chance to set them aside and assume control themselves. From later events in this regrettable episode it becomes clear how healthy and beneficent and necessary was this influence of the companions. By removing this influence for a brief interval God proved what dire calamities their retirement from public affairs could lead to. During this brief interval the actions of the so-called Muslims, who then were at the head, exposed Islam to such ridicule that one trembles to read of these events.

3. The third cause of these disturbances was that Islam had created and established freedom of thought and action and the sense of individual liberty to an extent which had never been dreamt of even by the advanced thinkers and philosophers of the age. But in the case of a man who carries the germs of disease in his system, an invigorating diet often proves injurious. Instead of benefitting by this freedom, these people overstepped the bounds and wrought their own destruction, doing, at the same time, an irreparable damage to the whole system. An instance of the abuse of these liberties is to be met with as early as the lifetime of the Holy Prophet himself. On an occasion when he was distributing the spoils of war, a man stood up and exclaimed, "O Prophet of God! remember God and make a more equitable and just division." The Holy Prophet upon this remarked that from among the descendents of this man there will rise up a class of people who will read much from the Holy Quran, but that the words thereof will not go deeper than their throats, *e.g.*, they will not affect their hearts. The second time when this smouldering fire shot out a tongue of flame was during the Caliphate of Hazrat



Umar. Another man with a similar nature once got up and publicly asked Hazrat Umar, who was a most selfless man and a very conscientious guardian of the public treasury, as to how he had obtained a shirt which he was wearing at the time, thus implying that the Khalifa, in possessing himself of sufficient material to make a shirt out of, must have deprived someone of his share. But on both these occasions these incidents led to no serious consequences as, at that time, there was no suitable soil and no suitable atmosphere for the evil seed to thrive in. Later on, however, in the time of Hazrat Usmān, both these factors came into existence and this pernicious growth took strong root and began to flourish and to throw out branches and off-shoots, until Hazrat Ali saw the danger just in time and in one sweeping blow cut it clean through. Although this operation did not altogether counteract and destroy the poison that had been spreading, still the mischief was checked and the range of its influence narrowed and confined.

4. Fourthly, owing to the spiritual strength which came of peoples' submitting themselves to the ennobling and uplifting influence of Islam, they had worked a radical and revolutionary change in themselves. But this sudden change, which came over them under the influence of the new-born zeal and impetus, could not take the place of the deep-set transformation which becomes possible only after constant application and self-discipline under the guidance of a teacher. A danger of this kind existed in the lifetime of the Holy Prophet also, when people began to accept Islam in prodigious numbers. But God had favoured the Holy Prophet with a special promise to safeguard the Muslims during his lifetime from evil influences. Accordingly, we find that although a wave of apostacy set in soon after his death, it was quickly checked and destroyed. Nevertheless, the spiritual ascendancy and prestige which Islam established for itself after the conquest of Persia, Syria and Egypt, through coming into contact with the other prevailing religions, that same ascendancy and prestige led to the disruption of its political organisation. The result of this ascendancy was that millions upon millions of men hastened to accept Islam and became so enamoured of its beautiful teachings that they were ready to sacrifice their very lives for its sake. But the difficulty which arose out of this state of affairs was that the number of converts who flocked in was so great that it became an impossibility to make satisfactory arrangements for their education and instruction.



As was to be expected from the nature of man, these converts themselves, under the fresh impetus of their new-born zeal, showed no very great signs of being in special need of being instructed and educated. They began to obey the injunctions of Islam cheerfully, and started to do all those things which they found that the Muslims were doing. But when the strength of the first fervour was spent, the people who had had no chance of completing their spiritual training and intensifying their knowledge of Islam began to find the strict observance of its principles an irksome burden, and the old habits of their life began to re-assert themselves. Man is ever liable to err and he learns and perfects himself only after laborious training and constant concentration. If the desire to learn and to reform themselves thoroughly had been strong and deep enough in such men they could have succeeded in doing so by watching themselves rigorously. In the days of the Holy Prophet a certain individual showed some weakness and committed a particular sin. But in spite of a hint from the Holy Prophet, to the effect that one should not heap shame and ignominy upon one's self by proclaiming one's sins if God, by His action, showed His mercy by letting them remain buried and unknown, he persisted in confessing his guilt and cheerfully accepted the penalty—which in this case was death. As opposed to this admirable mentality, however, the condition of these later people was such that they fretted and fumed inwardly if they were called to account for any laxity or disregard of the laws of Islam. In this way it came to pass that those upon whom the influence of Islam was not deep enough and thorough enough could not keep themselves from transgressing the law. But when they were called to account they resented it with the fierceness of their undisciplined natures, began to find fault in and murmur against the Khlaifa and his officers and, nursing their supposed grievances, they began to plot and scheme for the overthrow of the existing government.

5. Fifthly, the rise of Islam was such an extraordinary and abnormal phenomena, and conquest followed conquest in such sudden and swift succession, that its enemies could not at all gauge its strength. The Meccans were yet sitting well satisfied in contemplation of their mighty resources, with hardly any premonition of the impending blow, when the fall of Mecca itself descended upon them like a bolt from the blue skies, scattering their wits and benumbing their arms. The next instant Islam had overrun the entire Arabian peninsula. Even Rome and Persia too had not yet



done regarding the ill-clad, half-starved handful of Muslims with the half-amused, half-disdainful looks with which a heavyweight champion watches the first exertion of a child trying to stand on its own legs, when both these mighty empires went tottering to the ground before the shock of the very first impact. So long as the Muslims were pitched against the tyrant strength of these despotic empires, so long as their small, insignificant and ill-equipped bands were contending in the field against enormous forces, splendidly armed, the enemies of Islam remained confident that the success it had gained was a temporary advantage and that in the long run the Muslims would surely be destroyed and wiped out. They remained hopefully quiet and waited for the tide to turn, and every moment expected to see the nation that had spread from horizon to horizon with the speed of a whirlwind, to dissolve and disappear like the clouds of dust which a whirlwin raises into the air. But their amazement knew no bounds when the skies cleared in a few years and in all the four corners of the earth the flag of Islam was seen floating in the breeze, serene and secure, like a thing that is fixed and has come to stay. The unexpectedness and the brilliancy of these successes took away the enemies' breath and left them totally nonplussed and paralysed. The companions of the Holy Prophet, who were the moving spring and the real striking force, with their supporters, the rest of the Muslims, assumed superhuman proportions in the overawed eyes of the enemies of Islam. When, however, some little time had passed over these conquests these enemies began to recover from their amazement and wonder; and when, by coming into daily contact with the Muslims, they found them to be no more than mortal men like themselves, the awe and fear, which had penetrated into their hearts, began to wear off. Their spirits thus revived, they once more thought of taking up the field against Islam and re-establishing the pre-Islamic religions. But, in their second onslaught they were clever enough to see that if they fought the pure and lofty teachings of Islam on the ground of rationability and reason the fight would end against them. Their power, too, had been broken and in this way they had been deprived of the only weapon they had so far relied upon—that of force and compulsion, and persecution. They had only one last resort—to work silently and secretly in the guise of friendship, to try to bore a tunnel deep below the surface and explode it at an opportune moment. These hard-hearted, perverse-natured men, who had been blinded



by the brilliance of Islam, became Muslims outwardly, but in the secrecy of thir hearts they determined to undermine its strength. As the cohesive powers of Islam were centred in and represented by the institution of Khilafat, and as wolves cannot carry away and devour sheep before the eyes of the shepherd, these clever conspirators decided to strike at the head, in order to paralyse the functioning of all the organs. In this way it was hoped that the unity of Islam would be broken and the Muslims deprived of the irresistible strength which springs from solidarity and singleness of purpose, and that the disruption thus brought about would give the vanquished religions time to raise their heads again.

These are the causes out of which there developed all those forces of disruption which, in the time of Hazrat Usmān shook the foundations of Islam. The storm came in all its fury, and while it was raging there were moments when the enemies of Islam began to rejoice that the day was at hand when the grand and imposing structure of Islam would collapse and cease to be, and all traces of that religion wiped out which had predicted such a grand future for itself as to say "It was God Himself who had sent down His Apostle so that he should establish the supremacy of the one true and divine religion even in the teeth of the worst opposition on the part of non-believers."

(To be continued).

## LAUGH LITTLE AND WEEP MUCH.

(Extracts from the Discourses of the Promised Messiah).

(Translated by MAULVI SHER ALI).

Sufis believe that if a man does not weep once in forty days, it is an unmistakable sign of a heart turned hard. The Holy Quran says: "Let them laugh little and weep much." But quite contrary is the case, for the people laugh more than they weep. The verse does not signify that man should always wear a lachrymose look. He, whose heart weeps within, does really weep. A man should, within barred doors, engage himself in prayer with lowliness and humility. He should cast himself on the threshold of God, and thus avoid coming under the application of the verse which shows that he who laughs much is not a true believer.

If a man were to take stock of his life during the past twenty-four hours, he would find the scale of laughing much



heavier than that of weeping. In some cases there would be no weeping at all.

Man's life passes in utter carelessness. The path of *Imān* (faith) is an uphill one. To tread it is to die a death which alone brings man to the goal.

*Imān or Faith.*

When we preach to the people, they say, "Aren't we Muslims? Do we not say prayers? Do we not keep fasts?" These questions betray their ignorance of the true meaning of *Imān*. Had they known it, they would not have behaved like that. They are ignorant of the essence of Islam. It has been divine practice throughout that when the essence of Islam is gone, He sends His Messenger to infuse a new life into dead and rotten bones. But so overpowering is the remissness of the people, that they do not feel even the death of their souls. The Holy Quran says, "He who resigns himself to Allah and is a doer of good deeds shall have his reward with His Lord." A true believer is he who dedicates his whole soul in the path of God, and applies himself to the doing of righteous deeds. In short, he sacrifices his each and all in the way of God. Abraham (Peace and Blessings of God be upon him) set this high and noble example of sacrifice. How, in the carrying out of divine will, he did not allow his self to obstruct his path, and prepared to sacrifice his son on the slightest hint! But the people ignore this example. All their deeds contain an alloy of selfishness. There is no work purely for God. If anyone starts a journal, he does so as a commercial enterprise to earn his livelihood and to support his family. The stenching smell of selfish motives issues from every nook and corner.

People do not know that belief in *Islam* means an inspiration from on high. He alone can find God who annihilates himself for Him. Divine help and succour attend his efforts. He witnesses the work of an unseen hand which crowns all his efforts with success in every field. If a man walks towards God, He runs towards him. If he inclines a little to Him, He turns to him with mercy. He is not a miser, nor is He of a hard heart. But if a man shuts the doors of his house, light cannot enter. Similar is the case with the human heart. If a man's words and deeds are not in tune with God, but are overwhelmed by his lower passions, it shows that he has shut the doors of his heart to prevent the entry of divine light. The moment he opens up his heart for God, His light rushes into it.



## NINE POINTS FOR ISLAM.

(DR. ŠADIQ).

(1) Of all the Sacred Books of the world the Holy Quran is the only one which has been preserved in its original text, pure and genuine, from the day of its revelation without any changes. It is only the Quran which is recited by the millions of Hāfizes in different countries of the world in the month of Ramazān.

(2) Islam is now the only religion which produces such saintly persons who come into union and communion with God, obtaining fresh revelations from Him, containing prophecies about future events. Ahmad, the Promised Messiah, His Holiness the Khalifatul-Masih and many Ahmadis are the living examples of such saints of Islam.

(3) Islam is reasonable and all its doctrines can be proved to be true by the philosophic arguments and the common sense with which man is imbued by the Creator. There is no such dogma in Islam as may cause one's rational powers to revolt against it.

(4) Islam is a practical and a practicable religion, all the doctrines of which are practised by its followers in all ages, and there is nothing in it which ought to remain hidden or mysterious from others.

(5) Islam teaches a perfect Brotherhood and Internationalism, knowing no difference of colour or country or caste systems.

(6) Islam enjoins its followers to remain faithful and loyal to the Government of the country in which they live. They must be peaceful and peace-abiding citizens and must never be inclined towards mutiny or revolt of any kind.

(7) Islam encourages the promotion of and research in all departments of Science and Philosophy and Art and induces its followers to increase their knowledge by travelling far and wide.

(8) Arabic, the language of the Quran, is the only language in the world which has remained as a living language for such a long time as thirteen hundred years over such a large, continuous area of the population from Mesopotamia in the East to Morocco in the West.

(9) The Prophecies of the future events in the Quran and the Traditions are being fulfilled in all ages, which also shows that Islam is a Living Religion.



## MONASTICISM IS A MONSTROUS SIN.

SUFI M. R. BENGALÉE, M.A.

The world is consciously or unconsciously coming to recognize and accept the truth of Islam. Thirteen centuries ago when monasticism and sex-repression used to be looked upon as one of the holiest and cardinal teachings of Christianity, Islam promulgated the truth, "No Monasticism in Islam." The Holy Founder of Islam laid an especial emphasis on the sanctity of marriage when he said, "Marriage is both my precept and practice (*sunnat*); those who do not follow my injunction are not of me."

So many centuries have passed since these words of truth were uttered. On account of this highly-wise teaching, Islam has been made a target of severe vilification by the so-called torch-bearers of light—the Christian Missionaries. But, glory be to God! Light is sure to overcome darkness! To-day even a Christian minister, without knowing that he is preaching the truth of Islam, has to confess that sex-repression is a monstrous sin.

It really is a flagrant example of the triumph of Islam over the traditional Christianity. In proof of the above statement I quote below the sermon of Rev. Haynes Holmes of New York. This speech was published in almost all the leading newspapers of the United States of America. The following is quoted from a leading paper of Detroit, Michigan :—

"New York, July 15.—Many of the men and women at the Community Church, one of the best known and most fashionable churches in New York city, at Park Avenue and Thirty-fourth Street, were startled by the sermon of the Rev. John Haynes Holmes. He spoke on 'Sex : Are There Any Standards?'



" In the course of his sermon he said : ' I have no use for asceticism in sex relations. Repression of the sex instinct is as unwise and wrong on the one side as gross sensual indulgence on the other. The Christian Church is guilty of a monstrous sin in having cultivated asceticism and repression with the base idea that there is something sinful about sex, and that there is therefore virtue in putting it altogether out of one's life.

" ' What we have to remember is that sex may be as beautiful as it is natural—at once the loveliest and most normal expression of the deepest instincts of human nature. I would base all that I have to say to you to-day on the idea of the sanctity of sex. To the pure and true lover, sex is the greatest sacrament of human life.

#### MUST BE PROTECTED.

" ' It is just for this reason that sex must be protected by rigid codes of discipline and uplifted to high levels of dedication. Just because sex life is sacred, it must never be made common or unclean. To use it flippantly, selfishly, promiscuously, is a profanation more terrible than the desecration of an altar. Not the priest who regards sex as a sin, but the normal man or woman who regards it as an exaltation of love and life, must be the first to guard it from degradation.

" ' It is because I would elevate, exalt, beautify and sanctify the sex life, that I would insist upon most rigorous standards. What are these standards?

" ' Sex relations shall be joined only on the basis of love. This outlaws, on the one hand, marriage for convenience, or support, or any other worldly motive, and on the other hand all relations for mere selfish enjoyment or gratification.

" ' Sex relations shall continue only on the basis of love. This permits divorce—the ending of the outward bond at the same time the inner sanction is ended.' "



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THE MOSLEM MOVEMENT IN AMERICA.

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## THE MOSLEM MOVEMENT IN AMERICA.

Re-produced from *The Moslem World*, Edited by Dr. Samuel M. Zwemer.

Early in 1920 Mr. M. M. Sadiq, a representative of an aggressive Moslem sect of India known as the "Ahmadiyya Movement," began to promote his faith among the coloured people of America. Previous to that he had spent three or four years in London where he gained, according to reports, some two hundred converts. He opened headquarters at Chicago, where he laboured until 1923, when he returned to India. Mr. Sadiq was an active promoter and he won a following among the negroes in Detroit, Indianapolis and Chicago. The movement spread to St. Louis and a few other cities. New York was said at one time to have a membership of about 125. Three years ago Chicago claimed to have an active membership of sixty to seventy, although 250 to 300 had joined the movement. The men who followed Mr. Sadiq were less aggressive.

The writer visited a number of these Mosque meetings. The attendance varied from twenty-five to forty, mostly adults. The lectures were listened to with interest. The virtues of Islam were exalted and Christianity was severely criticized. Race prejudice loomed large; Islam promised racial equality.

Sufi M. R. Bengali, M.A., came to America in August, 1928, to inaugurate Moslem work among the whites. He opened headquarters at 56, East Congress Street, Chicago, and visited Detroit where a number of coloured and Arab Moslems conduct weekly meetings under the Arab lay leader. He has also visited Indianapolis where an organized work among negroes still continues. He seeks whites, converts and classes. He secured an opening through lectures which have given him some publicity. He spoke before a "Reconciliation" group consisting mainly of university students, gave an address on the "Life of Mohammed" at the University of Chicago, and was one of the speakers at a union meeting of the Fellowship of Faiths in the Chicago Temple.

The writer attended one of these meetings in December, 1929. Between forty-five and fifty people were present. The subject was, "The Life of a True Moslem," and the address well worth hearing. Those present listened with interest. The speaker presented his subject positively,



exalting it and with no critical reference to Christianity. Following him a lawyer spoke, praising the ancient learning of Islam. Mr. Bengali informs me that this gentleman has recently united with his movement. He claims a membership of twelve (whites) in Chicago and in the country at large between eighty and ninety.

Mr. Bengali feels greatly encouraged, declaring that he has thus far succeeded beyond his expectations. He sees a great future for his sect among the American people. "Our plan is," he says, "we are going to conquer America."

The movement has a devoted disciple in the person of Mr. G. A. Zandra of Hollywood, California. Writing in November, 1929, he says, "My conversion to Islam, the true faith, has given me the inspiration to establish a Hollywood Study Centre. . . You must realize that I have been a profound student of the Al Koran, and consequently it is my sincere desire to do as much as I can to stimulate interest in our beloved Ahmadiyya Movement and by organizing a local study group composed of some of the most intellectual motion picture professional people, I know that many can be converted to our cause." This gentleman for the past twelve years has lectured on inspirational psychology in the larger cities of America. Early in January he wrote of delivering lectures over the radio. He finds this "a very effective medium with which to convert many to the cause of Islam."

*The Moslem Sunrise*, a Moslem monthly started by Mr. Sadiq in 1921, has not been published for a number of years. Mr. Bengali intends to start publishing this paper again in the near future as a means for promoting his cause.

Approximately 1,500 negroes are said to have joined the movement, most of them from the poorer classes. They were attracted to Islam by the simplicity of its faith, its advocacy of race equality, its claims to universality, and its ideals as they were held forth in contrast with the practices of our western civilisation. There is no persecution for those who are drawn to Islam. In this respect the promoter of Islam in America has an advantage which the missionary teaching Christianity to Moslems does not have. The convert to Christ in a Moslem land must face persecution. This movement is only one of a number of Eastern cults found in our American cities.

Chicago, Ill.

ANDREW T. HOFFERT.



## THE ENCYCLOPÆDIA BRITANNICA 14<sup>TH</sup> EDITION.

We have great pleasure in publishing below a letter from our esteemed friend Dr. Muhammad Shāh Nawāz, M.B., B.S., Uganda, to the Editor-in-Chief of *Encyclopædia Britannica*, and the reply thereto, which we feel sure will be read with great interest. Our apologies are due to the learned Doctor for this correspondence not being published earlier.—ED., “R.R.”

Kakamari, Uganda,

June 17th, 1929.

To J. L. Garvin, Esq., Editor-in-Chief,  
*Encyclopædia Britannica*.

Dear Sir,

I am told that the new “humanised” and “picturised” 14th Edition of the *Encyclopædia Britannica* is now on the presses and the sets will be ready for delivery in late autumn.

I being a pre-publication subscriber to the New *Britannica* beg leave to make a few inquiries and some suggestions concerning the articles on my religion in the new edition.

It is being claimed that the leaders of religious thought of all beliefs and denominations have carefully analysed the present situation regarding the conflict that is existing between the different Churches and treeds. Please let me know if Sir Thomas Arnold, the Editorial Adviser on Islam, has recorded the history and development of the Ahmadiyya Movement, which represents the True Islam, in his article on Mohammadanism.

It is also said that the *New Britannica* will contain articles on the lives and teachings of prophets, saints, reformers . . . . . May I please know if Sir Thomas Arnold has included a note on the life and teachings of Prophet Ahmad, the Messiah of the latter days and the Holy Founder of the Ahmadiyya Movement.



Please delete the word "Mohammadanism" and substitute the word "Islam" in the new *Britannica*, because Mohammadanism is no religion at all. Similarly, instead of calling us "Mohammadans" in your *Britannica*, please substitute the word "Muslims," because Islam and Muslim are the two words by which our Allah has been pleased to call our religion and ourselves in the Holy Quran.

I was glad to know from your booklet that Sir Thomas Arnold is the Editorial Adviser on Islamic religion. Undoubtedly he is the most learned authority on Arabic literature in the West. He is at the same time a personality free from prejudice. I do not know if he has requested His Holiness the Khalifatul-Masih or his representative in London, the Imam of the London Mosque, to contribute an article on Ahmadiyyat or the True Islam. I being a Muslim and a subscriber to the new *Britannica*, wish he had done so.

The study of the Arabic literature is incomplete as well as unauthoritative unless the scholar understands the Holy Quran and the Traditions of the Holy Prophet of Arabia. I can confidently say that the Khalifatul-Masih, being the greatest scholar of the age, is the final authority on matters relating to Islam. You were wise enough to choose the Very Rev. J. H. Hertz, the Chief Rabbi of the United Hebrew Congregation, to write on the Jews for the *Britannica*. I suggest that you will please request H.H. the Khalifatul-Masih, or his representative in London, to write an article on Islam. In this way your claim that the *Britannica* possesses "micrometric accuracy" and that it is an indisputable authority can remain unchallenged, concerning your articles on Islam.

You claim that all the articles for the *Britannica* are written by one "who knows best." May I please know who knows best the Islamic religion in this age? Evidently he who himself is a Muslim and thoroughl yunderstands the Holy Book and leads his life according to its teachings.

Again, it is said that "when you quote the *Encyclopædia Britannica* argument ceases." It is certainly true about the articles on Science, Medicine, Art, Music, Ballroom Steps, etc., but I doubt if it would be true about the



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article on my religion, because the contributor of this article is not an authority on Islam.

Supposing Sir Thomas Arnold, with due deference to his abundant wealth of knowledge of the Arabic literature, writes as he believes, in his esteemed article on Islam, that shaking hands with ladies is not a part of the Islamic religion, does it mean that all arguments should cease because it is quoted in the new *Britannica* by an expert? Certainly not! We shall be quite justified to raise arguments against it, because this belief of his is against the various traditions of the Holy Prophet of Arabia.

In closing I again request you to please add an article on the Ahmadiyya Movement and Prophet Ahmad its Holy Founder, in the new *Britannica*, if it is not already done. Also please request H.H. the Khalifatul-Masih or his representative in London to contribute an article on Ahmadiyyat or the True Islam, in order to uphold your claim that all shades of opinion through responsible spokesmen have been recorded in the new *Britannica*.

Thanking you in anticipation,

Yours truly,

M. S. NAWAZ AHMADI, M.B., B.S.

P.S.—In order to avoid delay, please dispatch the reply to this letter c/o The Imam, The London Mosque, 63, Melrose Road, Southfields, London, S.W.18.

---

Encyclopædia Britannica Co., Ltd.,

August 19, 1929.

To M. S. Nawaz Ahmadi, Esq., M.B., B.S.

Dear Sir,

Reference FE.5458.

We are much obliged to you for your letter from Kakamari, Uganda, of the 17th June last, and for your appreciative remarks regarding our work.



We are glad to be able to assure you that practically all the recommendations you offer were arranged for at the outset of the construction of the New (Fourteenth) Edition, and have since been carried into effect. For instance, "Islam" and "Muslim" have throughout the whole twenty-four volumes been substituted for "Mohammedanism" and "Mohammedan" respectively.

The article on the Ahmadiyya Movement and its Founder has been written by Sir Thomas Arnold himself; it forms part of the main article "Islam," but is cross-referenced from "Ahmadiyya," so there is no danger of its being overlooked. While we cannot say definitely that Sir Thomas Arnold consulted His Holiness the Khalifatul-Masih or the Imam of the London Mosque on this subject, we are certain that he would have omitted no precaution in assuring the accuracy of his work.

Our article on Arabic Literature, in common with all our articles, was entrusted to only highly-qualified authorities, viz., Sir Charles James Lyall, a former Chief Commissioner for the Central Provinces and author of "Translations of Ancient Arabic Poetry," etc.; Theodore Noldeke, late Professor of Oriental Languages at Strasbourg; H. A. R. Gibb, Lecturer in Arabic at the School of Oriental Studies, London University; and Michel Jan de Goeje, Editor of the first three volumes of the *Encyclopædia* of Islam and late Professor of Arabic at Leyden.

We trust that this information will satisfy you that every care has been taken with reference to the Islamic portions of the *Encyclopædia Britannica*.

Yours faithfully,

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## BOOK REVIEWS.

By S. NIAZ.

"*Caste in India*," by Emile Sonart; translated from the French by Sir E. Denison Ross, C.L.E. (Methuen & Co., Ltd., London. 8/6 net).

The caste system of India is one of those outstanding characteristics of Indian life which are the first to impress themselves upon the foreigner. From the academic point of view also it forms a fascinating study. Scholars interested in the evolution of social institutions have therefore been puzzling their brains for a long time over the origins of this system. The various classifications, with the chief features relating to their organisation and customs which distinguish them from each other, have been minutely studied. With these classifications and their characteristic features as the starting-point, many theories have been advanced to account for the crystalisation of the masses of India into so many divisions and groups.

"*Caste in India*" is intended above all to set forth the character of the caste system as displayed in the only country where it appears to have shaped the whole framework of society, with more precision and authenticity than it had hitherto received." The author's special aim "has been to discover in what light the religious and literary tradition of India appears where caste is concerned." The book is divided into three parts. The first part gives an exhaustive but concise account of the caste as it is found to-day; part two studies it in the light of the past; and part three deals with the different theories which have been advanced about the origin of the system.

As to how numerous are the castes and their divisions and sub-divisions, the following quotation will help the reader to form some idea. "Surveys drawn up on the Census returns of 1881, record no less than 855 different castes, numbering at least a thousand members or divided



among several provinces or native States. If we add those which are less numerous, or which exist only in one province or in one State, we reach the figure of 1,929, but these calculations are far exceeded by the truth. Under a single head are registered nearly 14,000,000 Brahmans, 12,000,000 Kunbis, 11,000,000 Chamars, etc. All these, though claiming the same title, are in reality resolved into a multitude of secondary castes, which form as many autonomous bodies. These last, more often than not, despise each other and refuse, as a rule, either to inter-marry or to eat together. It is, indeed, a characteristic tendency among all the castes to divide into more and more multiple groups, like coteries in the same social sphere." The organisation of these divisions "is regulated by custom alone; it is, therefore, subject to all the uncertainties and incoherences of those institutions which time, circumstances, even casual caprice, may modify, without being held in check by any strictly legal restraints. Its essential elements seldom vary; they are those which governed the organisation of that wider family, the clan." But with all this diversity the caste system, as Emile Senart rightly observes, "is the very soul of this somewhat indeterminate, fluid collection of customs and beliefs which is called Hinduism."

As regards the origins of the system the author of "*Caste in India*" does not agree with Nesfield, Ibbetson or Risley. Nesfield's view is that common occupation is the foundation of the caste. "According to this theory, the caste system springs from the regular evolution of social life, starting at its lowest level and following in its slow progression. How he can reconcile this with the relatively late date, to which, on the other hand, he refers the constitution of the castes, I do not pretend to understand. What likelihood is there that a thousand years before our era the Hindus were still barbarians, devoid of the most rudimentary elements of civilisation?" "Ibbetson's thesis, less complete and, if I may venture to say so, less forced than that of Nesfield, is based on the same data. . . . This system may appear more logical than that of Nesfield, but it proceeds perhaps in an even higher degree from a wholly gratuitous conjecture unsupported by a shadow of proof. And what are we to say of this conception of the most essential and characteristic rules of the caste? It regards them, with all their strictness and the absolute sway which they exercise over conscience, as nothing more than an artificial invention



of later growth calculated to further party interest." Risley has sought the soul of the caste in race and enmities and amities born of race. "According to him the existing hierarchy is the social consecration of the ethnological ladder from the Aryans, who have retained their purity in the highest castes, down to the humblest aborigines herded together in the lowest." As opposed to these theories the author of "*Caste in India*" is of opinion that "the caste is the normal continuation of ancient Aryan institutions taking their form according to the variations of conditions and environment which they encountered in India. It would be as inexplicable without this traditional foundation as it would be unintelligible without the racial admixtures which have crossed in it and without the circumstances which have moulded it." "In India the caste continues the customs of antiquity; it even develops them in several respects along their logical lines; but it loses something of the impulse which had created the primitive groups, and does not renew its spirit. Diverse conceptions mingle with or replace the genealogical tie which bound the first societies. In thus modifying and becoming castes they find no regulating principle within themselves, but overlap, each isolated in its own jealous autonomy. The social order is immense, without defined limits or organic life—a confused mass of little independent societies reduced to a common level."

---

"*Capital Punishment in the Twentieth Century*," by E. Roy Calvert, with an introduction by the Rt. Hon. Lord Buckmaster, P.C. (Putnam. 5/- net).

Mr. E. Roy Calvert is a strong advocate for the abolition of capital punishment. We quite agree with him when he says that "It is imperative that this whole question of capital punishment should be discussed scientifically in a spirit of honest inquiry and accurate research," and like the candour with which he puts his cards on the table. "This book," he says, "has been written with the avowed object of presenting the case against Capital Punishment. In doing so, I wish to indicate clearly that my purpose is not a sentimental one." The sentimentalist he regards "as the curse of any cause." Neither does he hold a brief for the



murderer; on the contrary, he admits him often to be "in the words of Jonathan Dymond's phrase, 'a depraved and deep violator of the law of God.'" His objection to the death penalty, he urges, is based upon the conviction that it is both futile and immoral, and that the interests of society would be best served by its abolition.

The book begins with a chapter on Capital Punishment in the Nineteenth Century, which is a vehement denunciation of the inhumanity of inflicting capital punishment for such trivial offences as horse-stealing, sheep-stealing, shop-lifting, the latter of which was punishable with death even though the value of goods stolen may not exceed five shillings. We are far from suggesting that any condemnation of the infliction of the extreme penalty for such minor offences can be too strong, but still the fact remains that this chapter gives one the impression that the modern movement in favour of the abolition of the death penalty represents, to a great extent, a swinging back of the pendulum. The total abolition of capital punishment is as unjustifiable from the ethical point of view as its infliction in trivial offences of the kind mentioned above. Mr. Calvert has discussed capital punishment on grounds of ethics and morality, and he agrees with what Tolstoy has said on this point: "When I saw how the head was separated from the body and as it dropped noisily into the basket, I understood, not with my reason, but with my whole being that no theories of the rationality of modern civilisation and its institutions could justify this act; that if all the people in the world, by whatever theory, had found it necessary, I knew that it was useless, that it was evil. I knew also that the standard of good and evil was not what people said or did, not progress, but myself and my own heart."

This is what Mr. Calvert believes. But the argument by means of which he has sought to bring the public to his way of thinking is based upon a fallacy and does not sound very convincing. The instinctive loathing, he says, which the public evinces for the hangman's calling is proof of the fact that it is revolting to human nature. The hangman, he says, is looked down upon and avoided in every society and country, which means that his calling is regarded as immoral by the innate goodness inherent in the human soul.



In this Mr. Calvert overlooks the fact that there are many other callings besides that of the public hangman which, in a greater or lesser degree, inspire us with similar feelings. No one likes to go down into the sewers to clean them, nor do we regard those who are employed in this profession to be the best specimens of humanity. The company of such men is far from being sought after, but will anyone venture to say that this calling is immoral?

Another argument which is advanced by abolitionists is that it is a huge responsibility to take away human life. No sane person will contend the truth of this statement. But does it not follow from this very fact that a depraved man who sinks so low in the moral scale as to put an end to his brother's life forfeits his own by doing so? The greater the sanctity of human life, the more monstrous the crime of the man who violates it. Even a life sentence would not satisfy the requirements of justice in such a case. Besides, such a sentence is harder for the poor wretch himself. A speedy death is preferable by far to a long, lingering life spent, like a captive beast, behind iron bars in wretched cells. Such a life is harder to bear, more galling and searing for the soul, than a sudden end to life, however tragic.

Mr. Calvert has also produced statistical evidence from countries where capital punishment has been abolished in order to establish the fact that the death penalty is not justifiable on the ground of its being the most effective deterrent. Its abolition in so many countries has not led to any increase in capital crime. That may be so; but the deterrent qualities of capital punishment are not its only justification. Unless, indeed, it is contended that the infliction of punishment upon the wrongdoer is not necessary in an ordered society. If the infliction of punishment upon the evildoer is a binding obligation upon society, though ever so unpleasant, justice demands that the punishment should be reasonably proportionate to the crime. In the case of a man, therefore, as to whose guilt there can be no possible kind of doubt, a long term of imprisonment or even a life sentence would not meet the ends of justice. In Islam, therefore, the death penalty is retained to be resorted to in extremely clear cases of deliberate murder, while the State has discretionary powers which it can use in those cases which hold out a promise of greater gain to society by not inflicting the extreme penalty.



Leaving aside the controversy over the abolition or retention of Capital Punishment, however, another very important point has been raised in the opening paragraph of the Second Chapter. "The very consideration of deterrence in relation to crime constitutes a confession of failure—failure, that is, to remove the root causes of wrong doing. The best method of preventing crime is to eliminate the conditions which produce it; deterrence is concerned not with the removal of fundamental causes, but with the fear of consequences. . . . The real task of society should always be to remove the root causes of crime." In order to determine the conditions which produce crime, let us study the statistics according to the figures for England and Wales, given on pages 28 and 29, during the 20 years ending 1905. No less than 90 murders out of a grand total of 551 were caused by drink, 92 caused by jealousy and intrigue, 12 are accounted for by illegal operations, 9 were committed in order to remove obstacles to marriage, and 26 were caused by sexual passions; 50 of them had robbery as their motive, 3 were committed in order to secure insurance money, 39 were caused by extreme poverty. This means to say that out of a total of 551 no less than 321 murders are traceable to drink, the distribution of wealth and the unrestricted intermingling of the sexes. Should we not conclude, then, that if the use of intoxicants were to be prohibited, and chances for the occurrence of such incidents which end in murders, caused by factors relating to the relations of the sexes were to be removed, and that if the wealth of the world were to be more equally divided than is the case nowadays, there would follow a decrease of nearly 60 per cent. in the murders. This is by no means an insignificant gain, and the teachings of Islam are unrivalled in their excellence in this respect. Islam enjoins total abstinence from drink upon its followers, regulates the relations of the sexes in such a way as to reduce the chances of trouble in this field to their lowest level, and distributes wealth more equally through the working of its institution of *Zakāt* and its laws of inheritance. Those who are anxious to reduce capital crime should hasten to enact laws similar to those enacted by Islam. This is the only remedy that can dig out the evil from its roots, and no laws or enactments which do not pay sufficient attention to these cardinal factors can ever prove to be of much avail.



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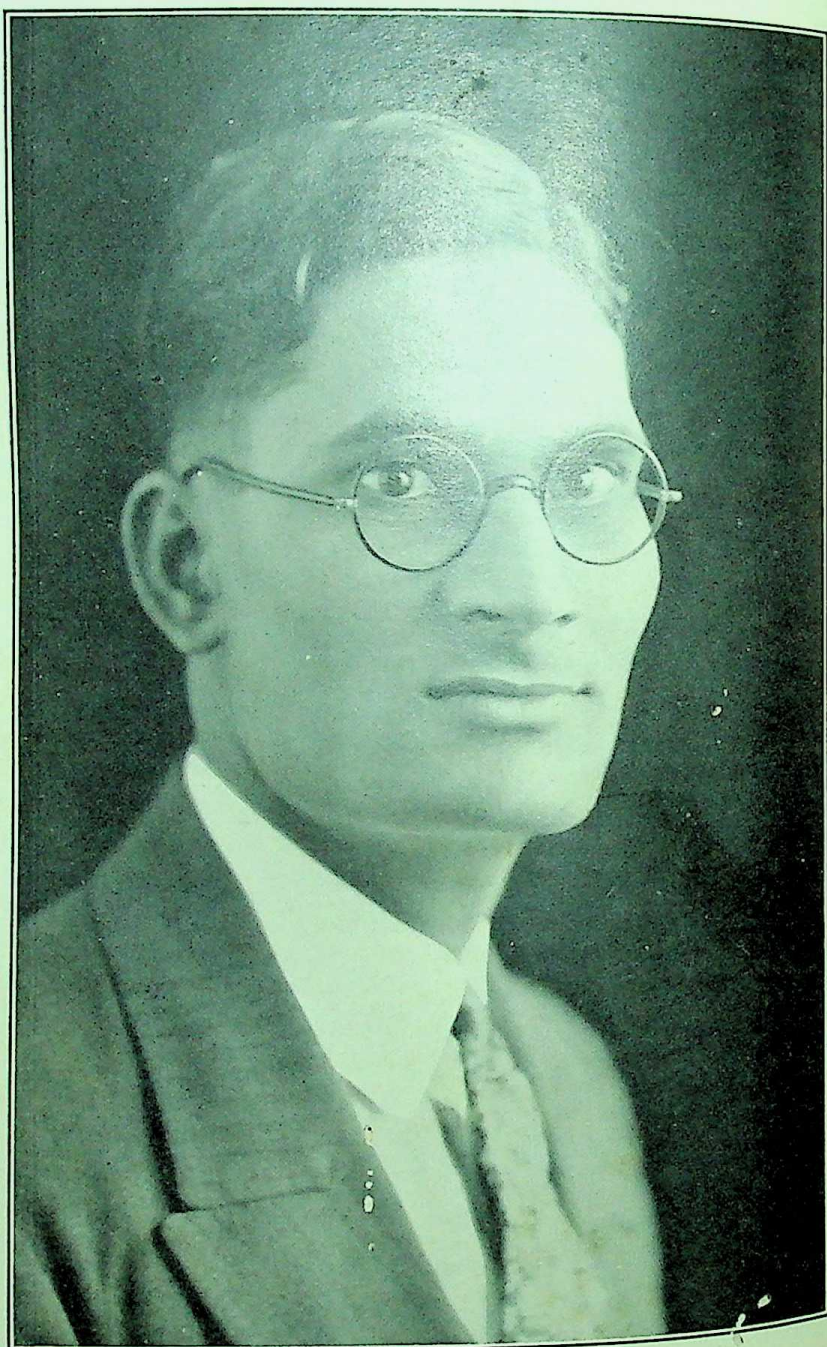
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
نَحْمَدُكَ وَنُصَلِّي عَلَى رَسُولِكَ الْكَرِيمِ

In the name of Allah, the most Beneficent and the most Merciful. We praise Him and invoke His blessings upon His Prophet, the exalted one.

*"A prophet came unto the world and the world accepted him not, but God shall accept him and establish his truth with mighty signs."*

## THE HOLY PROPHET'S MARRIAGE WITH ZAINAB.

The Holy Prophet's marriage with Zainab, daughter of Jahsh, is one of the events in the life of the Holy Prophet (may peace and blessings of God be upon him) which have been grossly misrepresented by the opponents of Islam with a view to cast a slur on the holy character of that illustrious Prophet. This subject has been lucidly discussed by Mirza Bashir Ahmad M.A., of Qadian, in his Urdu book *The Khātamun nabiyyin*, and in order to enlighten the readers of the "Review of Religions" on the subject and furnish them with the true facts of the case, I have thought it proper to give in the pages of the Review a summary of the article in the above-mentioned work dealing with the Holy Prophet's marriage with Zainab.

SHER ALI, Qadian.

The Holy Prophet's marriage with Zainab, daughter of Jahsh, took place in the fifth year after the flight of the Holy Prophet from Mecca to Medina.

Zainab was a cousin of the Holy Prophet, being the daughter of his father's sister, Umaina, daughter of Abdul Muttalib. She was a virtuous and pious woman, but notwithstanding this, she was to some extent conscious of the nobility of her birth. The Holy Prophet, on the other hand, was totally free from such ideas. Although socially he did re-



gard family distinction as worthy of consideration, yet with him the true criterion of greatness was not noble descent, but personal piety and virtuousness. It is to this criterion that the Holy Quran refers in the following words:—

“*Inna akramakum 'indallāhi atqākum.*”

“O men, the greatest and most honourable among you is he who is the most virtuous.” (XLIX, 13).

Hence the Holy Prophet had not the least hesitation in proposing that Zainab, his cousin, be married to Zaid, his freed slave and adopted son. At first, Zainab, thinking of her high social status, did not approve of the match, but at last, when she saw that the Holy Prophet strongly desired it, she was reconciled to it. (Ibn Jarir and Tibrāni as quoted by Zurqāni, Vol. III, p. 245, and Ibn Sa'ad, Vol. VIII).

Thus, in accordance with the proposal and desire of the Holy Prophet, Zainab was married to Zaid. Although Zainab pulled on with him nobly in every respect, yet, rightly or wrongly, Zaid was possessed with the notion that in the mind of Zainab there still lurked the idea that while she belonged to a nobly family and was closely related to the Holy Prophet, he was a mere freed slave and below her in social status in every way. Moreover, Zaid himself was conscious of his inferior position compared with that of Zainab, and this consciousness gradually gained strength, with the result that their mutual relations became rather strained. When this unhappy state of things became worse, Zaid came to the Holy Prophet, complaining of what he supposed to be the feelings of Zainab towards him, and asked permission for divorce (Bukhāri, Kitāb-ut Tauhid). According to another tradition, what Zaid said to the Holy Prophet was that Zainab used harsh language, and therefore he wished to divorce her. (Fathul Bārī, Vol. VIII, p. 403). The Holy Prophet was naturally grieved to hear this, but forbade Zaid to divorce her; and probably feeling that there was some lack of effort on the part of Zaid to pull with Zainab, he asked him to fear God and try to live with her. (Bukhāri, Kitāb-ut Tauhid; Fathul-Bārī, Vol. VIII, and Hakim). The Holy Quran also refers to this incident in the words:

“*Amsik 'alaika zaujaka vat-ta'qillah.*”

“Divorce not thy wife and fear Allah” (XXXIII, 37).

The reason why the Holy Prophet forbade Zaid to



divorce Zainab was twofold. In the first place, he was opposed to divorce on principle. On one occasion he is reported to have said :

“ *Abghazul halāli ilallāhit-talāqu.* ”

“ Of all the things that have been in special cases permitted by Islam, the most hateful to Allah is divorce ” (Abu Dāood, Kitābut-talāq).

It is for this reason that divorce has been allowed in Islam only as a last resort, when all other remedies have failed.

Another reason why the Holy Prophet forbade Zaid to divorce Zainab was that, as Ali, son of Imam Hussain, the grandson of the Holy Prophet, reports (and this is declared to be authentic by the well-known Imam Zuhri), he had already received a revelation informing him that Zaid would divorce his wife and that thereafter she would be married to him (the Prophet). Hence, thinking that he was to be personally concerned in the matter, he wished to remain absolutely neutral, and took care to see that he had no hand in the severance of the relations between Zaid and Zainab. He desired that the two parties should live together as long as they could manage to do so. Hence we find him urging Zaid not to divorce his wife and to follow the course which piety and fear of God required him to pursue.

He also feared that if Zaid divorced Zainab and he himself married her afterwards, the point would arise in the minds of the people that he had married the wife of a man whom he had adopted as his son—an action which had till then been looked upon as unlawful. The Holy Prophet therefore feared that his marriage with Zainab would be likely to prove a stumbling-block for the weak of faith. It is to this fear that the Holy Quran refers when it says :—

“ *Va tukhfi fi nafsika mallāhu mubdihi va takshan-nāsa vallāhu ahaqqu an takhshāhu.* ”

“ And thou didst conceal in thy mind what Allah was to bring to light at last, and thou wast fearful because of men, while Allah is more worthy that thou shouldst fear Him. ” (XXXIII, 37).

In short, the Holy Prophet exhorted Zaid to fear Allah and forbade him to divorce his wife. Zaid submitted to the exhortation of the Holy Prophet and silently returned home. But it was difficult for the dissatisfied parties to be reconciled to each other. Soon, however, the inevitable happened, and Zaid divorced his wife.



When the period for which a divorced woman is required to wait before contracting another marriage passed away, the Holy Prophet (may peace and the blessings of God be upon him) received another revelation commanding him to take Zainab in marriage. This marriage was meant to serve a threefold purpose. Firstly, it was calculated to bring consolation to the broken heart of Zainab. Secondly, the Holy Prophet's marrying a divorced woman was to make it clear to the Muslims that there was nothing objectionable in taking or giving divorced women in marriage. But this marriage was meant to serve yet a greater purpose. Zaid was the adopted son of the Holy Prophet and people called him his son. So the Holy Prophet's marrying a woman divorced by him was to serve as a practical demonstration of the fact that an adopted son did not fill the place of a real son (as was imagined to be the case in pre-Islamic days) and that the laws meant for the real sons did not apply to the adopted sons; and thus this custom of the days of ignorance was to be wiped away from among the Muslims once for all. In connection with this, the Holy Quran, which is the most authentic record of the history of Islam, says:—

“ *Fa lammā qazā Zaidum minhā vataran zavvajnāka-hā li kai lā yakuna 'alal-muminina harājun fi azvāji ad'iyāi him izā qazau min-hunna vatarā, va kāna amrullāhi maf'ulā.* ”

“ When Zaid severed his connection with her, we married her to thee so that there might be no hindrance to the believers in marrying the wives of their adopted sons after they had severed their connection with them, and this commandment of Allah was to be fulfilled *in this way.* ” (XXXIII, 37).

In short, after the coming down of the divine revelation bidding the Holy Prophet to marry Zainab—a revelation in which neither the desire nor the thought of the Holy Prophet played any part, he made the proposal of marriage to Zainab through Zaid, her late husband (Muslim and Nisāi), and when Zainab gave her consent, her brother Abu Ahmad, son of Jahsh, acting as her guardian, married her to the Holy Prophet, the dowry fixed being 400 dirhams. (Sira Ibn Hishām, Vol. III). Thus the old custom which gave to an adopted son all the rights of a real son and held it unlawful for a man to marry the divorced or widowed wife of his adopted son—a custom which had taken firm roots in the soil of Arabia—was uprooted as a result of the personal example set by the Holy Prophet.



The idea generally prevails among the historians and traditionists that as the marriage of the Holy Prophet with Zainab had taken place in accordance with the express command of God, and God had sent down a revelation concerning it, therefore the formal ceremony of marriage was dispensed with in this case. But it is wrong to think so. It is true that the marriage took place in fulfilment of God's command and it may be said with truth that the marriage was, as it were, performed in heaven, but this could not do away with the necessity of performing the prescribed ceremony of marriage which also has been ordained by God. The report given by Ibn Hishām which has been quoted above and which expressly speaks of the performance of the formal ceremony of marriage on this occasion is clear enough on this point and leaves no room for doubt.

As to the report that Zainab used to take pride in the fact that while the marriages of the other wives of the Holy Prophet were performed through their guardians on earth, her marriage was performed in heaven, it gives no ground to infer that the formal ceremony of marriage was not performed in her case. For, in spite of the performance of the formal ceremony of marriage, she could still claim as a special distinction which was hers that her marriage was performed in heaven by the special command of God, while the other wives of the Holy Prophet did not enjoy this distinction, their marriages having taken place on earth by a formal ceremony only.

Another tradition says that the Holy Prophet (may peace and the blessings of God be upon him) went to Zainab without asking for her permission, and from this also it is concluded that the formal ceremony of marriage was not performed in her case. But truly speaking, this fact has nothing to do with the performance or non-performance of the formal ceremony. For if the report means that the Holy Prophet went to the house of Zainab and entered without permission, it is wrong and opposed to facts, for it is expressly stated in an authentic tradition of Bukhārī that after the marriage, Zainab was conducted to the house of the Holy Prophet. (Bukhārī, Kitābut-Tafsīr). But if the report means that after she was conducted to the house of the Holy Prophet, he went to her without asking for leave, there is nothing unusual about it. When she had come to his house as his wife, he could, of course, go to her, and there was no need of asking for leave. Hence the statement that the Holy Prophet went to Zainab without first asking



for leave has nothing to do with the question whether the formal ceremony of marriage was or was not performed in the case of Zainab, and the fact is that, notwithstanding the divine command, the marriage ceremony as laid down in the law of Islam was actually performed as the report given by Ibn Hishām expressly states. Reason also demands that such should have been the case. For in the first place there was no reason to make an exception to the general rule. Secondly, as the marriage was meant to abolish an old custom, it was the more necessary that it should have been performed in public and a full declaration should have been made of it.

On the second or third day after the marriage the Holy Prophet (may peace and the blessings of God be upon him) invited his companions to a marriage feast, and as it was his purpose to make a special declaration of the marriage, he prepared the feast on a much larger scale than on the occasion of any other of his marriages. (Bukhāri, Kitābun-Nikah).

Zainab was 35 years old when she was married to the Holy Prophet. In Arabia such an age was considered to be middle age. She was very pious and devout. Ayesha, wife of the Holy Prophet, was a great admirer of her piety and righteousness. (Bukhāri Hadis-ul-ikf). She was particularly charitable and liberal. Ayesha relates that on one occasion the Holy Prophet (may peace and the blessings of God be upon him) said to his wives: "The earliest of you to join me after my death shall be the one with the largest forearms." (Bukhāri & Muslim). Ayesha says, "We thought that by forearms the Holy Prophet meant the physical forearms, and therefore we used to measure one another's forearms in order to determine which of us would die first. But when, after the death of the Holy Prophet, Zainab, daughter of Jahsh, was the first of his wives to die, it was then that we discovered that by the forearms he meant not the physical forearms, but the forearms of charity and alms."

As was to be feared, the hypocrites of Medina began to find fault with the Holy Prophet (may peace and blessings of God be upon him) for his marrying Zainab. They began to attack him openly by saying that by marrying the divorced wife of his son the Holy Prophet had made his own daughter-in-law lawful for him. (Tirmazi). But as the very object of this marriage was to wipe out that foolish custom, it was inevitable that such objections should have been raised.

(To be continued).



## SOME OF THE BIBLE PROPHECIES, ETC.

(DR. M. M. SADIQ).

(1) Jehovah speaks to the Prophet Abraham : " As for Ishmael I have heard thee : Behold I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation." (Gen. 17 : 20). Ishmael's generations remained in darkness and cut off from the world, till at the appearance of the Master-Prophet Muhammad, the Ishmaelites (the Arabs) became a great and powerful nation spreading all over the world—as Rulers and Kings—spiritual as well as temporal.

(2) When the Israelites said that they did not want to hear again the Voice of God, which had brought the Sacred Law to them, then God spoke to Moses, saying, " They have well spoken that which they have spoken. I will raise them up a prophet from among their brethren (not from themselves) like unto thee, and will put My words in his mouth, and he shall speak unto them all that I shall command him." (Deut. 18 : 17 & 18). It is a plain fact that after the Prophet Moses there appeared no prophet like unto him, bringing a Sacred Book of Law, fighting wars which were forced upon him and founding a new Religious System, excepting the Master-Prophet Muhammad, who was not raised out of the Israelites, but out of " their brethren," the Ishmaelites.

(3) That same Prophet is spoken of in John, ch. i. : 19, 20 : " And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou ? and he confessed and denied not, but confessed, I am not the Christ. And they asked him, What then ? Art thou Elias ? and he saith, I am not." Then comes the third question, " Art thou ' That Prophet ?' and he answered, No." This shows that the Jews were waiting for three Persons to come—Elias, Christ, and " That Prophet." According to the decision given by Jesus, John the Baptist was Elias, and Jesus himself was the Christ. But the question still remains : Who was " That Prophet " ? (mentioned in Deut. 18 : 18). Indeed, he was none else than the Master-Prophet



Muhammad, who in the Muslim literature is called *An Hazrat* or *An-Nabi*, which means "That Prophet."

(4) "The Lord came from Sinai and rose up from Seir unto them; He shined forth from Mount Paran, and He came with ten thousands of saints; from His right hand went a fiery law for them." (Deut. 33 : 2). This verse mentions the three appearances of God through three great Prophets. Sinai implies Moses; Seir, being adjacent to Palestine, expresses Jesus; and Paran, being in the south, signifies the Master-Prophet Muhammad, who had with him ten thousands of companions in one of the wars, when he was victorious over his enemies and from whose hand went a fiery law, because those who opposed him were at last killed in fighting or perished otherwise.

(5) The Prophet Isaiah sees in a vision of him "A chariot with a couple of horsemen, a chariot of asses, and a chariot of camels." (Isaiah 21 : 7). In this vision the Prophet is shown the three Great Prophets with a sign of their national way of riding respectively—the horseman is Moses, the rider of the ass is Jesus, and the rider of the camel is the Master-Prophet Muhammad, as the camel is the chief animal of conveyance in Arabia.

(6) The Prophet Isaiah speaks of a "Sadiq," which means the Righteous Man, to be raised from the East, and prophesies his signs, which apply to the Promised Messiah, the Prophet Ahmad of Qadian, who has risen in these days from the East, but his Message goes out to all nations, kings and people all alike, as spoken of in the Prophecy. (Isaiah 41 : 2).

(7) The Prophet Daniel, in chapter 12 of his Book, speaks of a Prophet to come in the last days, who will appear in 1,290 days (generally a day is a year in the prophecies) after the time of the *daily sacrifice* being taken away and the idols being destroyed.\* These two signs were fulfilled by the appearance of the Master-Prophet Muhammad, whose new Sacred Law cancelled the old Mosaic Law of daily sacrifice and who destroyed the idols that were kept by the ignorant Arabs in the Holy Temple, built by the Prophets Abraham and Ishmael for the worship of One True God. About 1,290 years after that appears the Promised Messiah, the names of whose followers "are written in a book" and

\*The original Hebrew is translated into English as "the abomination that maketh desolate set up," but the Hebrew words convey the meaning of "breaking the images" or "destroying the idols" as well.



"They are purified and made white and tried" according to all that the Prophet Daniel spoke in the above-mentioned verses.

(8) "What is thy beloved more than another beloved, O thou fairest among the women? What is thy beloved more than another beloved that thou dost so charge us? My beloved is white and ruddy, *the chiefest among ten thousand*. His head is . . . His mouth is most sweet: Yea, he is altogether Muhammad. This is my beloved and this is my friend, O daughters of Jerusalem." (Sol. Song 5: 9-16). This prophecy is about someone who is most beloved of God, whose name is "Muhammad" and who was going to be the Chief of ten thousand, as the Master-Prophet Muhammad was once in a battlefield of Arabia.

(9) Jesus, in his famous parable of the vineyard, speaks of husbandmen, who did not like to give the fruit to the Master and (1) killed the Master's servants, then (2) killed the Master's son; after which comes the Master himself and destroys those wicked men and lets out his vineyard unto other husbandmen. "The kingdom of God shall be taken from you (Israelites) and given to a nation (Ishmaelites) bringing forth the fruits thereof." (Matth. 21: 43).

(10) "And I will pray the Father and He shall give you another Comforter, that he may abide with you for ever." (John 14: 16). Who is that Comforter? Someone who was not there in the time of Jesus. Some Christians explain that he meant the Holy Spirit. But (1) the Holy Spirit was always with Jesus. No prophet ever remains without it. (2) The pronoun used for the Comforter is "he" and not "it," which shows that the coming Comforter is a man and not only a Spirit. And he must be such a man as abides for ever, and he is the Master-Prophet Muhammad, who abides for ever, because his Law and Religion never ends and continues to the end of the days.

(11) In the Book of Revelation (chap. 10) the Prophet sees a mighty Angel, whose appearance in a vision is interpreted by the Commentators of the Bible to indicate the second Advent of the Messiah. That Angel has a little Book "Open" in his hand, from which came out the seven thunders. This prophecy has been fulfilled by the appearance of the Promised Messiah, the Prophet Ahmad of Qadian, who for the truth of his claims had chiefly in his hands the little Book of *Patihah* (Open), which has seven Verses.



# ISLAM ON THE MODERN PROBLEMS

By S. NIAZ.\*

Human activities, when we look at them with a view to their classification, fall under four distinct headings—economic, social, political and religious. From times immemorial man has always had to sweat for his daily bread. Even in our own day, though science has come to our aid and the wild forces of nature have been subjugated and set to toil for our benefit, while we lean back in our seats and glory in our greatness, we are still far from becoming like the immortal gods or the ethereal beings who live in space, untroubled by such sordid cares as the procuring of an evening meal or a night's lodging. We still have to work for our living, although this work, in most cases, now consists of standing by the wheels of a machine or by a switchboard. After finishing the day's work we return to our homes and the circle of our friends and acquaintances in whose society we find the comfort and the joys of life and, through the recreation thus afforded, seek to recuperate our expended energies. Again, just as individuals have dealings with each other and cannot stand without mutual support, similarly the different social, racial or religious groups also have to compromise or readjust themselves when their different circles touch or overlap each other. These dealings constitute the phase of human life which is called political. In all these three kinds of activities man's life is subject to and regulated by certain ideas and ideals which may either be theistic or atheistic in their nature. This forms the fourth aspect of human life, and inasmuch as it affects man's activities in every other sphere, it is by far the most important.

In all these four aspects of human life the world of to-day is confronted with grave, intricate and baffling problems. In the economic sphere the most pressing question is the ever-widening gulf between capital and labour. Life is fast developing into a losing game and a positive misery for the man of no means, while for those who possess the golden key there is no treasure-house in the custody of mother nature that does not throw its gates wide apart to their "open sesame." After the masses get convinced that the good things of life are unequally and unjustly divided, it does not take the demagogues long to persuade themselves that the time has come for them to take the law in their own

\*This paper was read in the Theosophical Lodge of Folkestone on October 5th.



hands. The situation in this respect is fraught with dangers, the sinister nature and far-reaching effects of which are but vaguely realised. If the worst comes to the worst (and unless means are soon found to check the growing evil, it would be foolish to expect any better luck), even the fiction that has grown around the facts of the French Revolution would seem to be a degree of peace and tranquility as compared to what humanity might have to go through during the awful days which may not be as far off as some of us may be disposed to think. In the social sphere the joys and sacredness of home life have been invaded as they have never been invaded before. Intimately connected with this is the question of the position of woman in society, the lack of an adequate and satisfactory answer to which is causing no insignificant amount of mental perturbation and concrete difficulties. In the world of politics there is the question of race; of white and black and red and yellow. A small portion of the inhabitants of the earth stands dominant over the rest of humanity. These dominant nations have had a long day, and even now they are at the height of their power. But since the creation of man, the sun has never risen but that it has had to set after a while. The shadows begin to lengthen, evening mists gather and hang about in the air, and the blinding sun disappears at last behind a low bank of crimson clouds. To-day the entire globe is on the eve of a vast and wholesale political readjustment, and who does not know that such readjustments have never been effected in the past without sanguine conflicts—without wars and bloodshed and misery. Unless we succeed in fitting each contending unit with some sort of springs to absorb the shock of this impact, we cannot expect any better luck than our forefathers have had before us. In addition to the racial question there is the ever-present menace of another war between the great Powers which also would soon involve the whole world. And last but not least is the growing indifference of man towards things pertaining to religion.

As the religious side of man's life is, to my view, the most important, I will deal with this question first before proceeding to lay before you my views regarding the three others. I would here make use of a small quotation from Froude's *Sketch of Julius Cæsar*. Speaking about the state of Roman Society at about the time of the birth of Cæsar. Froude says:—

“Religion, once the foundation of the laws and rules of personal conduct, had subsided into opinion. The educated,



in their hearts, disbelieved it. Temples were still built with increasing splendour, the established forms were scrupulously observed; public men spoke conveniently of Providence, that they might throw on their opponents the odium of impiety. But of genuine belief that life had any serious meaning, there was none remaining beyond the circle of the silent, patient ignorant multitude. The whole spiritual atmosphere was saturated with cant—cant moral, cant political, cant religious; an affectation of high principles, which had ceased to touch the conduct, and flowed on in an increasing volume of unreal speech. The truest thinkers were those who, like Lucretius, spoke out their real convictions, declared that Providence was a dream, and that man and the world he lived in were a material phenomena, generated by natural forces out of cosmic atoms and into atoms to be again resolved."

"Tendencies now in operation," Froude continues, "may a few generations hence land modern society in similar conclusions, unless other convictions revive meanwhile and get the mastery of them; of which possibility no more need be said than this, that unless there be such a revival in some shape or other, the forces, whatever they be, which control the forms in which human things adjust themselves, will make an end, as they made an end before, of what are called free institutions."

As a historian, Froude is not generally credited with much accuracy, but keeping in view the unmistakable signs of the day it cannot be said that he was far wrong when he wrote these lines.

Belief in a supernatural agency which controls the forces of nature and guides the destinies of man is the bedrock of all religious thought, and a weakening of this belief is too obvious a fact to need any great emphasis. In the Encyclical letter of the Archbishops and Bishops assembled at the Seventh Lambeth Conference we come across the following paragraph, which strongly supports my views in this respect:—

"We are aware of the extent to which the very thought of God seems to be passing away from the minds and hearts of many, even in nominally Christian nations. The ten years since we last met has seen the development of one vast political and social experiment which is, at least professedly, rooted in the denial of God's existence. Even where God is still acknowledged, He is often regarded as too elusive or remote to be relevant to the practical concerns of life. And



it is not surprising that where belief in God has weakened, the sense of sin has in large measure disappeared, morality has shown signs of degenerating into little more than a recognition of the value of kindness, and the supreme good has almost come to be thought of in terms of comfort and excitement."

Moral and ethical ideas cannot stand the strain of subtle temptations unless they are rooted deep in a firm conviction in the existence of God and a deeper purpose in man's life than the mere animal existence which, in a greater or lesser degree, is all that can be said of our life in this world. But belief in God is a belief in the supernatural—a belief in a Being who is beyond the range of our physical senses—a Being whom we cannot see or feel in the ordinary sense of these words. Owing to the fact that the generality of mankind is not so finely strung in the spiritual sense as to be able to feel the all-pervading presence of the Divine Being, this belief can be sustained only by means of constantly recurring evidence of the manifestations of His Power and Glory. The secret of the regenerating spiritual influence of Buddha, Rama, Krishna, Jesus and Muhammad (peace and the blessings of God be upon them all) was the certainty and firmness of conviction which sank deep into the minds of their disciples and followers through their contact with these blessed masters whose lives furnished fresh and open and concrete, tangible instances of the manifestation of God's Glory and Power and His unbounded love. Reason, unaided by experience, cannot engender this firmness of conviction.

Towards the end of every epoch in human history, at the time of the blossoming period of each successive civilisation, intellectual activity has risen to incredible heights. If deductive and inductive reasoning had been enough to create the desired degree of conviction, or, if the hold of moral and ethical ideas, as a thing apart from any belief in a Supreme Being to whom we are all responsible for the use or abuse of the opportunities placed at our disposal, had been strong enough to keep mankind within the desired limits, such periods in the history of man would have been characterised by an outstanding sense of moral obligations well able to stand the hardest of strains and a life lived altogether on an appreciably higher spiritual level. But in actual experience we find that the case is quite the reverse. In Greece, in Rome, and now in modern Europe, we see groups of humanity gathering in strength and energy while living a



more religious and a more scrupulous life and, in proportion as they advance on the road to intellectual progress, we see the moral holds weakening until they disappear altogether, leaving man as a mere animal with well-developed and robust animal appetite, who looks upon this life as an end in itself, to whom the hereafter appears as a ridiculous fantasy and who, while he breathes and lives, acts accordingly.

Here there is a question that might arise in the minds of some, and before I proceed any further, I want to clear it in a few words. Seeing that intellectual activity has always led man to negative conclusions regarding the existence of God, it may well be asked whether theistic thought is not a real hindrance in the progress of mankind? This question, however, becomes quite clear when we take into consideration another fact which is at least equally obvious, if not more so. This fact is that in the history of every nation we find that progress is changed into decay and strong, well-founded institutions begin to crumble off as soon as theistic thought ceases to be a living force in the lives of men. This proves that the atheistic tendencies act as a blight upon the sap of progress which is engendered in man by a life led in conformity with deep spiritual and religious convictions, and that this tendency creeps into human institutions only as a deadly evil which we would do well to try to check.

For keeping this stealthy serpent out of the garden of man's progress, there is only one way, which I hinted at earlier in the discussion of this question—that instances of the open and tangible manifestations of God's Glory, Love and Power should recur after intervals and recur with particular force when the fatal tendencies towards atheism are at their strongest. The life of Jesus Christ is one instance of such a manifestation and it rendered invaluable service to humanity while its influence was fresh. But those incidents have lost their bold and arresting contour and have become dim in the distant past. Modern intellectuals, on account of the remoteness of these happenings, having no instance of such manifestations nearer at hand, only shrug their shoulders in a superior sort of way and lightly dismiss the whole question. The lives of Moses, Rama, Krishna and Buddha are still more remote. The wave of irreligion can be checked only by means of another manifestation in our own time which may prove to the world that what is recorded of the great prophets of yore are no mere myths. The teachings of Islam upon this point are that whenever sin and iniquity



abound on earth, God raises up a chosen Messenger, who revives the sense of moral obligations through convincing humanity that a God does exist to whom we are ultimately responsible for whatever we do. In nature itself we see that the darkness of night is invariably followed by dawn and the rising of the sun. If God does not leave man in physical darkness for long, it is inconceivable that He should leave him groping in spiritual darkness. Accordingly we find that in this very age He has shown His unbounded mercy by raising a prophet among us. The name of this blessed one was Mirza Ghulam Ahmad, and he was born in a village in the Punjab in India. He died in 1908, leaving behind him a community, which now numbers about a million, busily engaged in carrying his message to all the four corners of the world.

The second set of problems consists of questions which centre round the home life and the institution of marriage. In Western society we find men and women intermingling freely with each other on social occasions and during business hours. Marriage which is preceded by courtship is rapidly falling into disfavour with the younger generations. Be the causes what they might which are responsible for this change, there can be no doubt about the change itself. There is an increasing tendency in the sexes to make life into a long chain of fresh thrills and seek enjoyment without trusting themselves to the trap from which there is no way of escape. This description of marriage may be irreverent, but it truly describes the nature of this relationship in Western society as it stands to-day. Europe advocates marriage by courtship and the free intermingling of the sexes, on the ground that marriage can develop into the ideal happy union it ought to be only if the two parties contracting this relationship have had ample opportunities of knowing each other and of finding out that they will be able to go through life not as two individuals possessing separate entities, but as the two component parts of one whole. Although these ideas are a purely Western product and are to be found in full force only in the West, they have nevertheless now begun to penetrate into the East as well. These ideas on their outer surface seem very plausible indeed, but the question to be asked is in what direction are these tendencies leading us?

To those of you who might be desirous of making an exhaustive study of this question I would suggest the reading of a book that has been recently published. It is called, "Woman and Society," and the name of its author is



Meyrick Booth. For my immediate purpose I desire your permission to give a quotation from this book. Mr. Meyrick Booth writes :—

“ Let us consider such a case as the following, which is by no means imaginary : “A” is a young man who has worked hard for some ten years or more to make a position for himself and obtain a home of his own. He has been married for five years to a ‘modern girl,’ whose attitude to all the problems of marriage consists in the assertion of her own rights to freedom in every circumstance—she will not have any children; she will only do just a little house work, in so far as it amuses her; she insists upon living in a fashion which suits her tastes, but which is contrary to her husband’s wishes. The man, however, is expected to work hard and to give up his freedom in every direction. The wife reckons on her husband’s sense of chivalry being always strong enough to prevent him from doing anything actually to coerce her, and she herself will never go far enough to give ground for divorce. In this way a regular enslavement of the young husband has been brought about. In a situation of this kind the wife appears to hold every trump card in the pack. She is able to compel her husband to maintain her in the style to which she has been accustomed, to provide her with servants to do all the house work while she airily refuses to perform all the ordinary functions of a married woman.”

Again : “ It is not very difficult to understand that, given this state of affairs, the modern man of the educated classes is becoming less and less willing to put his neck into the yoke. Professor Weith-Knudsen tells us, in his studies of Scandinavian social life, that the result of the feminist modifications of marriage laws and customs is that divorces are increasing and marriages decreasing. By degrees men will decline to enter the state of matrimony on such conditions.”

In addition to the difficulties which are responsible for the presence of this passage in “Woman and Society” there is the fact that in countries where the sexes intermingle with each other the sense of sexual morality is appreciably lower than in countries where such intermingling does not take place. A resolution passed at the Seventh Lambeth Conference only recently concluded is very significant in this respect. The wording of this resolution is, “Sexual intercourse between persons who are not legally married is a grievous sin. The use of contraceptions does not remove the sin. In view of widespread and increasing use of contraceptions among the unmarried and the extension of irregular



unions owing to the diminution of any fear of consequences, the Conference presses for legislation forbidding the exposure for sale and the unrestricted advertisement of contraceptions, and placing definite restrictions upon their sale."

The state of affairs must be grave indeed to have so seriously alarmed such a body as the Bishops assembled at the Lambeth Conference. But I do not propose to dwell upon the implications of the passages which I have quoted above. Having so far confined myself to a statement of the conditions of Society with regard to sex life, I now proceed to an analysis of the causes which, in my opinion, have led to this state of affairs. These causes are two in number: the disturbance in the ratio between the sexes in the population and the free intermingling of the sexes. Both these causes have resulted in creating an antipathy against marriage. Let us first take the excess of females over males. In the population of England with Wales the number of women exceeds the number of men by 150,000. This means that so many women have no chance of marriage. As the excess of females over males has continued for a long time, thoughtful parents have at last begun to educate their daughters on lines which may enable them to earn their own livelihood. On the one hand an independent income has given young girls new ideas of an independent life, and on the other it has reduced the earning capacity of the males by so much by throwing so many men out of employment. Both these factors have worked to produce the same result—a disinclination to marry, both in the case of young men as well as young women. In the case of young men because so many of them cannot afford to do so, and in the case of young women because they are unwilling to part with their new-found independence. But the natural urges cannot be rooted out or for ever kept stifled. The moral fibre of the younger generation has in this way been exposed to a doubly corrosive influence. Besides enhancing this danger, the free intermingling of the sexes exposes married life also to a very sinister influence. This sinister influence has its origin in the very fact which gives the courtship system of marriage all the value it possesses. It is true that for every man and woman there is always another being of the opposite sex who is best adapted for becoming the ideal mate of the other, but it is also true that an almost infinite number of persons are suited to become the mates of each other in varying and lesser degrees of excellence. If the courtship system of marriage could ensure that only those persons will enter into this



relationship who are best suited for each other, it may have justified the intermingling of the sexes with a view to facilitating the choice. But the case as found in actual life is far from conforming to this admirable theory. What actually happens is that the ideal mates, possessing no clue as to their whereabouts, seldom find each other. Young men and young women thrown together at an impressionable age catch on to the first comer with whom they happen to have any affinity at all, or who happens to have any other attraction for them. In many cases they find their mistake when it is too late, and as they continue to come across other men and women, they not infrequently keep meeting such persons who are more suited to their temperaments than their present mates. The result is that the door of temptation ever remains open and whenever the moral strength proves inadequate the struggle ends in disaster. Another factor which enhances this danger is the fact that the aim in the courtship system of marriage is not to find a likely companion and to make a success of the sacred partnership, but to find an ideal partner. The consequence is that the will to compromise and readjust is not so strong as in cases in which the parties entering into this partnership are already aware of the possibility of differences and are prepared to make a success of their partnership in spite of these differences.

These complicated causes which are closely interwoven into and act and react upon each other are responsible for the difficulties which have arisen in modern home life. The way in which Islam steers clear of these deadly shoals deserves a very careful study. But in order to avoid making this paper too long, I will mention the various remedies it has to offer as briefly as possible. In the first place, it allots different spheres of activity to man and woman. Man's work lies in the outside world where he has to earn his living. The proper field for the activities of woman is the home circle—the management of the household, the care and the upbringing of children, and the creation of that atmosphere which constitutes all the difference that there is between a mere building and one's own happy home. Woman's proper work is a labour of noble, self-sacrificing love which is organically suited to her temperament and nature. Her going out, unnecessarily mingling with men, only exposes her and her husband to harmful influences which, even though they may be successfully combated, are still nothing else but dangers which, common sense says, ought to be avoided as far as possible. She being the guardian of the



nation and the truest friend and comforter of her husband, her health and education cannot be allowed to suffer. She should have as much exercise as necessary and as much contact with the world outside her home as is essential for her mental development. But these things should be done without her mingling freely with other men. Whenever she has occasion to go out, she must be dressed in a way that the lines of her figure should be lost in her garments.

Men and women are given the freedom of choice with respect to marriage, but they are taught not to follow their inclinations blindly in this connection. As marriage is the most important step in life, they are instructed, by earnest prayer and long vigils, to supplicate God Almighty and All Knowing to guide them in their choice. In a marriage thus solemnly contracted love between husband and wife comes to exist naturally when the relationship is entered into in the right spirit and with an adequate understanding of what they mean to each other and of the mutual obligations and duties which they solemnly pledge themselves to discharge. In order to save the sacred institution of marriage from coming to be looked upon as a death trap, divorce is allowed. But Muslims are told that of all the permissible things, the most repugnant in the eyes of God is divorce.

Islam moreover allows polygamy. As long as the excess of females over males will continue in Europe, the moral tone of Society will maintain a steady decline unless polygamy is made lawful. Europe's only objection to it is that, as a man cannot love more than one woman therefore his marriage with more women than one cannot be justified on moral considerations. But is love the only factor which sanctifies marriage? Certainly not. If it is love alone which gives to marriage its sacred nature, the connection between a man and a woman who are not married to each other will have to be pronounced moral and proper if they are sure that they love each other. Is Society ready to recognise this necessary corollary of the creed that it is love alone that sanctifies marriage? As a matter of fact the element which endows this relationship with its sacred character is the public pledge honestly to discharge the duties and obligations involved in the relationship and the complete union of interests affected by the contracting parties, sharing fully in the joys and sorrows of the other. This is the element that sanctifies human marriage and this is present in polygamy as well as in monogamy.



The third outstanding problem of these days is the question of capital and labour. The state of affairs in this respect is patent to all and without wasting any time in describing the present conditions, I proceed to lay before you the means by which Islam seeks to solve this problem. Inequal distribution of wealth is the source of all the mischief. In its attempt to keep wealth from accumulating in the hands of a few Islam strikes at the root of the trouble. In the first place the law of inheritance does not allow anyone to leave his or her property to a single heir to the exclusion of all the rest. Islam does not sanction the law of primogeniture. The sons and daughters all have their share, the share of a daughter being half that of a son. Secondly the lending of money on interest is forbidden in Islam. The spirit of the brotherhood of man which Islam inculcates in the minds of Muslims is such that it does not permit one to make the temporary financial difficulties of others into a paying concern for one's self. Moreover, interest is the chief factor which is responsible for the accumulation of the world's wealth in the hands of a few while the rest of mankind lead a life of want and stringency. Thirdly, Islam provides for the poor through the working of its institution of Zakāt. It is a well-known fact that production is the result of the combination of capital and labour, and the labourer gets his wages for the part he plays in production. This is as far as the present-day economic system goes in recognising the services of labour. Islam when it came into existence thirteen hundred years ago claimed a far greater degree of justice to the labourer than the one accorded to him by nations who condemn Islam as the crude religion of desert barbarians. Islam has taught its followers that owing to the lack of proper standards for evaluating the parts played by capital and labour in production the capitalist perhaps gets more than is strictly due to him. The labourer suffers a loss in this way which justice demands that he should be compensated for in some other way. To remove this injustice Islam enjoins upon the capitalists to pay a tax of  $2\frac{1}{2}$  per cent. on his capital. This tax is realised by the State and it can only be spent for the benefit of the poor with the exception of a small portion which it is permissible to spend upon the propagation of the faith and upon national defence if occasion demands it. In Europe where the industrial regime is in full swing it is well-known to all that the poor labouring classes cannot afford to provide themselves with clean and



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healthy lodgings within easy reach of the areas in which they work. Neither can they afford to educate their children properly. The pressing nature of the slum problem in all the big industrial centres is a source of anxiety to all the countries of Europe, while the distress that is caused by continued unemployment is another manifestation of the miserable plight to which the labouring classes are condemned. Islam provides for such emergencies by raising funds by means of *Zakāt*. Money realised in this way can be spent in providing the poor with better housing accommodation as well as in providing them with better educational facilities than those with which they would have to be content if they were to be left to their own resources. To the exceptionally brilliant and industrious among them or to those who may be starving for lack of an opportunity or a proper start, loans free of interest can be advanced or, if it may be necessary, even adequate subsidies given so that they may become self-supporting, self-respecting, independent and helpful citizens instead of being a drag upon the nation. It must further be remembered that this help which Islam extends to the poor is not in any sense a charity for which the recipients need be beholden to any individual or group. If instead of having to pay the *Zakāt* money into the National treasury individual capitalists had been left to distribute it among the poor it would not have produced as good results. For, however edifying and ennobling may be the effect of charity upon the giver, upon the receiver its effect is such that it tends to destroy that independence of spirit which is among the foremost qualities of good citizenship. *Zakāt* in the strict sense is not charity, but something which of right belongs to the poorer classes. They are the people who help the capitalist to amass wealth and while he enjoys the fruits of their labour he simply does his duty if he makes them share with him in the enjoyment of what they had contributed so much to produce. But in spite of this fact *Zakāt* distributed among the deserving by individual capitalists would have appeared more in the light of charity, placing the recipients under a sense of obligation to the giver. Islam has therefore enjoined that the State should realise this tax and spend it on the poor labourers or those who, on account of their physical defects or disabilities, are unable to earn their own livelihood, so that their sense of independence may not have to suffer through being beholden to anyone. The kind consideration and delicate regard for their susceptibilities which Islam has shown in dealing with



this problem is surely such that if the teachings of Islam were to be acted upon in Europe the bitterness of feeling that now exists in the minds of the labouring classes against capitalists would not take long in being replaced by happier feelings.

Islam, unlike Communist Russia, does not deny the right of private property; nor does it allow wealth to accumulate in the hands of a few. It neither destroys capital nor permits it to become so strong as to endanger the interests of those who happen to be without it. Its aim is to keep wealth as fairly distributed as possible and thus to keep humanity from splitting into two hostile camps, each thirsting for the blood of the other. The poor on account of their poverty are handicapped in the race of life for no fault of their own and the hardness of their lot tends to poison their feelings. This danger is guarded against by minimising the disadvantages under which the labouring classes are fighting the battles of life and by minimising them at the cost of the capitalist who can afford to pay and who ought to have the fairness to see that if a more precise and accurate method of evaluating the parts played by capital and labour in production could be devised, the labourer would, in all likelihood, get something more than he does at present.

This indeed being the only solution of the difficulty European countries are perforce being driven in the only direction wherein lies safety. The slum problem is being attacked by State subsidies or by means of funds raised by philanthropic individuals or societies. Attempts are also being made to alleviate the distress of unemployment by similar means. But this work should be done by the State itself and it should be done in a way that may keep it from assuming the form of charity so that hundreds of thousands of independence loving hearts may not be weighed down by a sense of shame upon finding themselves the recipients of public charity. Another drawback in the course that is being followed at the present moment by various nations with respect to the solution of these difficulties is that when the work is done by the State subsidy the money comes from the general treasury and thus makes an uncomfortable hole in the pockets of those as well who have no surplus money to contribute to this fund. This money ought to come from the coffers of the capitalists alone who are partly responsible for the present condition of the labouring classes. The third drawback in the attempts that are being made



at present is that they are too irresolute, lukewarm, and half-hearted to be able to produce any appreciable results in the near future while the existing state of affairs is like a tropical swamp where all sorts of poisonous insects breed and multiply to the imminent danger to human life and institutions. The interests of the labouring classes have been neglected through century after century and it is no wonder if they are now reduced to a state which swallows up huge sums of money without leaving behind any traces of its having been spent. Those who are responsible for this culpable neglect must now either shoulder their responsibilities more fully or pay the penalty.

However, before adopting the measures recommended by Islam, the countries concerned have a right to ask whether these measures have ever been tried and if so with what result. In answer I will simply refer you to the history of three of the more recent systems of civilisation and economic institutions, namely, the Roman, the Muslim and modern European systems. In the Roman and the modern systems we find distinctions of wealth developing to their full height and resulting in a clash between the monied interests and the interests of the poorer classes. In the Muslim system, however, we find no signs of any such clash, although the Empire of Islam, in its day, has been as vast as any and although a great bulk of the trade and commerce of the civilised world passed through the hands of Muslim merchants. Here I may also remark that the success of Muslims in their day in commercial enterprises completely falsifies the notion that trade and commerce cannot be carried on without the help of interest. Islam, as I have mentioned before, does not permit the taking or giving of interest on loans and the Muslim merchants carried on their world-wide business without having recourse to it. However, to return to the point under discussion, it cannot be said that the absence of the split between capital and labour in the Muslim civilisation was merely an accidental thing. When the operating economic forces are the same in the three systems the absence of a phenomenon in one of them cannot be dismissed as merely accidental when in the two other systems the schism has opened with the certainty of a law of nature taking its course. The only conclusion that we can arrive at from this is that in the case of the Muslim economic system there must have been some other influences at work which held the whole together by preventing any part from developing a distinctly separate



entity. These influences were the law of inheritance, the ban upon the giving and taking of interest on loans and the operation of the institution of *Zakat*. The inexorable force of circumstances has set the face of Europe also in the same direction. The only question now is whether the European nations are going to retrieve their blunder by bold and determined steps in the right direction or whether they are going to let slip this last chance by being shy and irresolute in the face of a terrible crisis. If they proceed by slow and hesitating steps, disaster is sure to overtake them before they get clear of the danger zone, but if they set their lips in grim determination and make a decided dash for safety there is yet a chance.

I now come to the fourth set of problems which, speaking collectively, can be called the big problem of the constant menace of future wars. The subject nations, having become conscious of the hard unsympathetic touch with which foreign hands are holding their reins, are growing extremely restive and uncertain of temper. The coloured races who without a doubt have been shown scant courtesy and, in cases, positive disregard and open contempt, are boiling inwardly over the insult and biding their chance. Agents of Communist Russia are everywhere trying to blow the smouldering fires into a world-wide conflagration that by its lurid light they may follow their own course. The League of Nations holds out a chance of general pacification, but the member States are too shy of foreign entanglements, and too mindful of their own interests to hand them over into the custody of a body of sister States. Unless the League boldly adopts a policy of open and active war against any recalcitrant State or States who refuse to accept its arbitration, the clouds will not clear. It is true that Conferences on disarmament and other similar questions frequently sit to deliberate upon them; it is true that negotiations are entered into and conversations constantly carried on, and that we often read hopeful articles in newspapers concerning the work that has been accomplished; but this also is equally true that there is a tension in the air which can be felt like a sinister presence.

These thunder clouds, which are floating about in space, charged with fiery bolts, will roll away only when the causes which have led to wars in the past are carefully analysed and their germs killed out of the present-day political life. These causes, as far as can be gathered from



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history, are religious antagonisms, racial or colour antipathies, ill-treatment of the subject races and man's animal lust for conquest and glory. On the point of religious antagonisms the attitude of Islam is so profoundly and sincerely peaceful that no sane man can find justifiable grounds for quarrelling with it. The principle which Islam advocates in this connection is that a Muslim, in order to become truly a Muslim, must believe in the Divine Mission of all the prophets who have preceded the Holy Prophet of Arabia (peace be upon him). A Christian may have reason to feel antagonistic towards a Jew, and a Jew may, with some justification, dislike a Vedic Hindu because a Jew regards Christ as an imposter and a Vedic Hindu throws ridicule upon Holy Moses. But none of these three have any cause to be hostile to a Muslim, because a Muslim reveres Jesus Christ, Moses and Rama and Krishna as the prophets of God and His true Chosen Apostles. This attitude of reverence on the part of a Muslim seems all the more commendable when we recollect that the Christian, the Jew, as well as the Vedic Hindu all three of them look upon the Holy Founder of Islam as a self-seeking marauder, a clever, scheming and ambitious person, who was unscrupulous in the pursuit of his aims, who gloried in war and bloodshed and gave full rein to his lustful passions. In short, there is not an evil word which has not been hurled at him. Who can deny that the Muslims in this respect are indeed returning good for evil? Besides this the Holy Prophet advised his followers not to speak disrespectfully of anything or anybody that may be held in reverence by others. This is what the desert robber preached and this is the attitude of his followers. Need I dwell upon the peaceful and quiet state of affairs that would come to exist in place of religious animosities if this golden principle were to be reciprocated towards the Muslims by the followers of every other religion and also if this golden principle were to be adopted by everybody towards the followers of religions other than one's own. As regards the question of Colour Wars, all that need be said is that Islam is the only religion that has succeeded in levelling this disgraceful barrier that has existed between man and man because of the colour of their skin, although the heart that beats in each breast is essentially the same. There are two other teachings of Islam bearing upon peace which I want to mention here. These were taught by the Holy Prophet by word as well as by example. One is that a Muslim must never be the



first to take the field against his enemies. The Holy Prophet pushed this principle to such an extreme that even when two armies stood facing each other he never allowed the Muslims to strike the first blow. Captains well versed in military science might feel disposed to call this madness, but such was the Holy Prophet's love of peace that he stood up to this truly heroic principle throughout his perilous life and enjoined upon his companions to do the same. The other teaching referred to above is the teaching of forbearance, forgiveness and leniency in dealing with a vanquished foe. All those who possess the slightest knowledge of the early Meccan history of Islam cannot be unaware of the bitter persecution which the Holy Prophet himself, as well as his handful of followers, suffered at the hands of the ruthless inhabitants of Mecca—persecutions which left their terrible scars upon many and ended in the martyrdom of others. When these persecutions exceeded the limit of human endurance the Holy Prophet migrated to Medina. But the Meccans allowed him no peace even in that distant town until he entered his native town as conqueror. His old enemies were then led before him, thinking of their cruelties to him and trembling at the thought of the doom that might await them. The proud and arrogant Arab chiefs who had jeered at him when he was helpless, and had hunted him from cave to cave, now stood before him as captives. But that noble heart, wherein thoughts of revenge had never found a footing, forgave them freely. Such magnanimity exceeded their wildest expectations and the deadly foes of the day before became his devoted servants. If the lesson of this incidence had been taken to heart by Germany and France, the history of the Franco-German Wars, and what is more the history of the whole of Europe, would have been different, and the political atmosphere would have been far more clear to-day than it actually is. But, unfortunately, when one nation gets the upper hand, it at once proceeds to grind down the fallen foe into the dust, with the result that the bloody score keeps mounting while the thought remains ever present in the minds of men that they owe it to their mother country and to their honour as patriots to ~~try and~~ wipe it out.

Disarmament, towards which so many able statesmen are bending their best energies, holds out a slight promise of relief to the taxpayers. But a greater relief can come from another direction if we care to benefit by it. There is a connection between the prolongation of wars and interest, and



if interest were to be made unlawful it would mean a much greater saving in men and money during the next war than can be expected to follow from disarmament. If the various combatant nations during the Great War had not been able to raise loans, the war would have come to an end within a few months. Although in the present economic system interest plays an important role in commerce and industry, still in so much as it is the one thing that makes the prolongation of such deadly carnages, as were witnessed during the last war, possible, and as in times of peace it widens the gulf between capital and labour, it is like a deadly poison which is ever active. It is easier to confine the evil effects of war by making the taking of interest illegal and thus bringing wars to a speedy end than to eliminate altogether the possibility of a war in the future. Wars must recur whether we wish it or not; all that we can do is to confine the ruin which they lead to, and this can be done easily through doing away with interest.

## BOOK REVIEW.

By S. NIAZ.

*The Life of Mahomet*, by Emile Dermenghem, translated by Arabella Yorke: George Routledge & Sons, Ltd., London. 15/- net.

It is a law of nature that, however thick and lowering the clouds may be at the time of dawn, they can not perpetually keep out the light of day. The rays of the sun begin to filter through and in proportion as they get stronger they also serve, incidentally, to throw those sable folds into bold and sharp relief which had tried to keep them back. This is a law which we find in force in the physical world, and corresponding to it we find another law which operates on similar lines where truth and falsehood are concerned. The divine mission of Jesus Christ was a truth the light of which the clouds of the Judaism of that day sought to keep back. Although the Jews succeeded for the time being and nailed the chosen one of God on the cross, the subtle laws which guide the destinies of man worked themselves out along their inevitable lines, with the result that the light which they had tried to hide under a bushel has spread far and near, while their hard-heartedness has become a by-word among nations.

Humanity has learnt a good deal from experience, but, unfortunately, some very important lessons which form the key-note of its success and prosperity are time after time



suffered to fade away from the mind with characteristic levity. When the light which shone forth upon the world from Palestine had grown dim and indistinct in the distance the darkness of night descended once again to witness another rising of the sun, this time in the desert wilderness of Arabia. If the world had realised and understood the sinister influence of those factors, which prompted the Jews to oppose Jesus of Nazareth with such bitter pertinacity, well enough to be able to steer themselves clear of those rocks upon which they had been wrecked, history would have followed a different and more agreeable course. As it was, the clouds of contending passions, the veil of old prejudices and the clash of self-interest once again sought to keep back the light of the sun. But such struggles have always had one ending in the past and they are bound to end in like manner whenever they are renewed in the future. Those who opposed the Holy Prophet of Arabia in his life-time, and those who have carried on the struggle since, have left no stone unturned to repudiate him and in order to discredit him in the eyes of the world. These sweet voices have been crying themselves hoarse for the last thirteen hundred years by shouting and screaming that he was a clever schemer—bold, diplomatic and far-seeing—who aimed at the sovereignty of Arabia and sought to gain his end by playing upon the religious fanaticism which is a strong natural tendency in the temperament of desert dwellers. He was a robber chief, greedy, lustful and licentious, who allowed no scruples of conscience to interfere with his pleasure or ambition. He was the victim of what is called the inferiority complex. He was an epileptic, a madman. These monstrous lies have been invented and sown broadcast by men who could and ought to have known better. But as we remarked earlier, clouds can not keep back the light of the sun for ever. Many western historians have felt themselves impelled to write the life of Muhammad (peace and the blessings of God be upon him), and for a long time that noble figure has been painted in the most hideous colours. Now, however, the tide seems to be turning. The accounts of Islam and its Prophet which come to us through Sir Thomas Arnold are far different from those which come to us through Father Lammens, Dr. Zwemer and Professor Margoliouth; and “The Life of Mahomet,” by Emile Dermenghem marks a still further advance in the right direction.

This latest study of the Life of Muhammad (peace be upon him) has one or two very commendable characteristics which place it on a higher plane than that occupied by the



rest of such works which have preceded it in the West. It is really an honest attempt to look into the inner depths of the mind of the Founder of Islam as revealed to us by the Book which formed the basis of his divine mission as well as his own personal sayings, about the authenticity of which there can be no doubt. "The Life of Mahomet" is full of appropriate quotations from the Quran and Ahādees which enhance the value of this study. The deep, agonising thirst for truth which characterised the life of the Holy Prophet before the commencement of his ministry and the sincerity and steadfastness of purpose with which he sought the key to the mysteries of life is clearly set forth. The teachings of Islam and the ideals which it holds before the eyes of its followers have been studied with far more understanding and sympathy than has been the case so far. "Mahomet gave up men's companionship more and more. In the solitudes of Mt. Hira he found greater and greater satisfaction. Spending whole weeks at a time there, with scanty provisions, his spirit gloried in fasting, in vigils, and in the search for a defined idea. He hardly knew whether it was day or night, whether he dreamed or watched. For hours at a time he remained kneeling in the darkness or lying in the sun, or he strode with long step on the stony tracks," until at last there appeared suddenly a mysterious being who asked him to read. "I do not know how to read," was the reply. "Read," commanded the angel once again, and repeated the order yet a third time:

"Read, in the name of thy Lord who hath created all things;

Who hath created man of congealed blood.

Read by thy most beneficent Lord who taught the use of the pen;

Who teacheth man that which he knoweth not."

"Mahomet repeated these words and felt his spirit suddenly illuminated. . . . The angel confirmed what had been the nature of his thoughts during months past: God created man and revealed to him the truth that passes all understanding."

The teachings of Islam and the ideals it holds before its followers have been studied with greater understanding and sympathy than has been the case so far.

For ages in the past zealous Christian Missionaries have tried to frighten people away from Islam by telling them that the conception of God in Islam is that of a being all-powerful, no doubt, but full of wrath, full of a desire to avenge the iniquities of man upon earth—always ready to



send down fire and floods and thunder to punish the evil-doers while reserving the sulphur fumes of hell to be administered to them at a later date. The author of "The Life of Mahomet," however, has a different tale to tell. According to Islam, "Man is naked, without defence, without excuse, before God; but it pleases God to forgive. On His throne is inscribed, 'My mercy outweighs My anger.' He will forgive all those who forgive. God has more pleasure in a sinner who repents than has a Nomad who, after having exhausted himself running in the desert searching for a straying camel, finds him at his feet in the morning. Man lives only to worship God who, however, has no need of him. We must desire Allah's Face, and we must act inspired by love of this Face. Everything is on the road to destruction except Allah's Face. This theocentric being of Mahomet's would have delighted the soul of Bérulle, Condren, and the Abbe Bremond; the word Islam itself expresses this ideal of religious adhesion."

Proceeding to give a gist of Islamic beliefs, Emile Derminghem writes:—

"When we are filled with the Divine Spirit the soul is at peace and this feeling springs from faith. This happy state is attained by prayer, by fasting, and by giving what we value most.

"Although the Koran does not repeat after St. John the great Christian revelation that 'God is Love,' Mahomet knew very well that Allah loves his creatures better than a mother loves her children, and he declared: 'God will reward goodness a hundredfold. He has reserved for himself ninety-nine hundredths of all goodness and, by virtue of the hundredth part left on earth, all his creatures are animated with a feeling of love, and the horse lifts up its hoof for fear of hurting the child.'

"The Koran tells us to return good for evil and we shall see our enemy change into a protector and friend.

"Faith without love and without the works of love is a dead faith. One must flee anger, hatred, envy, slander, and pride. He who takes the first step towards reconciliation is the better of the two. The true Mussulman is the Mussulman whose hand and tongue is not feared. The true Mussulman is he who flees what God has forbidden.

"For this holy emigration Mahomet demanded, as had Jesus before him, that the disciple leave his father and his mother to follow him.

"Each Mussulman is a stone of the same edifice,"  
 "Love ye one another, for you are all part of the Soul of God."



"And God transcendent (whom the learned doctors have separated from the world by an impassable abyss) is accessible through love, the Highest is the King of the infirm, the Inviolable is close to the humblest, the Creator is a friend. 'O my God,' says the Prophet, 'Thou art the refuge of my weakness and of my incompleteness, O Thou the most Merciful of the merciful, the King of the feeble, Thou art my Lord.' To whom else can I appeal? If Thou art not against me the rest does not matter."

"He (Mohammad) knew that the true religion is based upon the things of the Spirit. 'An act must be judged by the intention. . . . The fasting of him who does not renounce lying and deceit is not acceptable to God.' The Koran says: 'It is not righteousness that ye turn your faces in prayer towards the east and the west, but righteousness is of him who believeth in God and the last day and the Angels and the Scriptures and the prophets; who giveth money for God's sake unto his kindred and unto orphans, and the needy, and the stranger, and those who ask, and for redemption of captives; who is constant at prayer and giveth alms; and of those who perform their covenant . . . and who behave themselves patiently in adversity.' (ii. 172). And it continues to tell us that the flesh and blood of victims do not reach God, but that piety mounts to the heavens."

Emile Dermenghem's opinion about the sincerity and truth of the Holy Prophet's mission is as clear and worthy of note as the above paragraphs. "To-day we can not question his sincerity. His whole life, in spite of his faults, proves that he believed profoundly in his mission and that he accepted it heroically as a burden of which he was to bear the heaviest portion. His creative ability and the vastness of his genius, his great intelligence, his sense of the practical, his will, his prudence, his self-control and his activity—in short, the life he led—make it impossible to take this inspired Mystic for a visionary epileptic." "He never for an instant asked himself whether his chances of convincing people would not be greater if he adjusted his words to the mentality of his audience. It was certainly not with soft words that he made converts, but in presenting his brilliant message in all its vigour, simple and sharp as the edge of a sword, a message which he carefully distinguished from his personal views."

Again, "The theories of epilepsy, auto-suggestion or an excited imagination elaborated by psychiatrists do not take into account the camp-life of the desert and the ingenuity required to retain a place as a simple chief of a band of Bedouins. Until he felt the call, his life had been normal



and perfectly balanced, and, his revelations apart, it never ceased to be. As in the case of the authentic mystics and the prophets of Israel, it is not because he was ill that he had visions; it is because he had visions that his body presented pathological symptoms. 'My heart was broken within me, all my bones trembled; I am like a drunken man because of the Lord and His holy words,' cried Jeremiah; and Amos, wrapped in his mantle like Mahomet speaks in the same tone."

The second remarkable feature of this book are the feelings of obvious pain and regret with which its author views "all the misunderstandings which have arisen during centuries" between Christians and Muslims. In the early days of Islam we find a Christian King of Abyssinia saying to the Muslims that "between your faith and ours there is not more than this little stroke," meaning thereby that there was hardly any difference between the two religions. King Negus was right. In reality there is no difference between Islam and Christianity. Both spring from the same source, and in their inner essence, even in some of the details, they are one and the same thing. But, "Alas! During centuries the space has widened, the imperceptible stroke now resembles an impassable trench." Whose, then, is the fault? Are the Christians to be blamed for this or the Muslims? About the latter, however, it can be proved that their views are exactly the same which made Negus say that there was no difference between Christianity and Islam. It is therefore plain that the Muslims are still occupying the ground upon which they took their stand 1,350 years ago. If they are irrevocably separated from the Christians of to-day, it is clear that it must be the Christians themselves who have seceded.

On one or two points, however, the book falls short of the standard of excellence which belongs to it on the whole. For instance, the author is mistaken in his view that Islam also holds the dogmas of Incarnation, Redemption and the Immaculate Conception. Secondly, although the book shows greater justice to the fair name of the Prophet of Islam, still towards his companions and his wives its attitude is far less fair. Emile Dermenghem has also stumbled in dealing with such questions as the Holy Prophet's treatment of some of the Jews of Medina, and the plurality of wives which he practiced towards the later years of his life. But in fairness to him it must be said that even on these points his views do more justice to Islam and its Holy Founder than has been shown hitherto.



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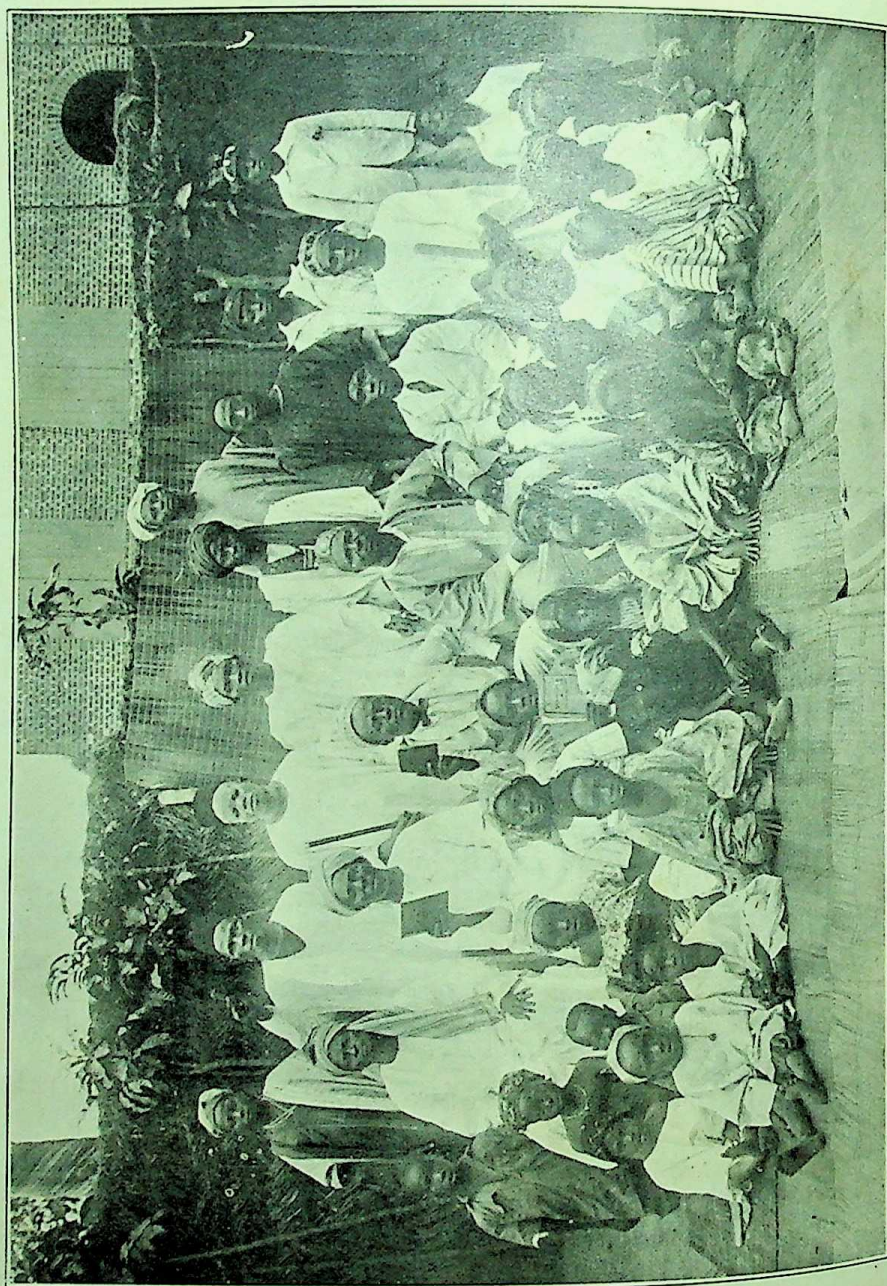
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

In the name of Allah, the most Beneficent and the most Merciful. We praise Him and invoke His blessings upon His Prophet, the exalted one.

*"A prophet came unto the world and the world accepted him not, but God shall accept him and establish his truth with mighty signs."*

## MITHRAISM.

(FAZAL KARIM SAUNDERS).

The origin of the worship of Mithras, like most other religions, is rooted deep in the historic past. This remarkable cult rivalled Christianity itself in purity of thought and lofty ideals. In the first and second centuries of the Christian era the belief spread with amazing speed. In three or four generations the cult sprang from the Carpathians to the Pyrenees, and from the southern bounds of Roman Africa to the Cheviot Hills in Britain. A new race, called the Mitanni, and led by Aryan princes, broke into the headwaters of the Euphrates valley from the north, about 1400 B.C., defeated the Semites and the Sumerians in their great fertile crescent, and imposed their culture and beliefs upon the inhabitants. The Mitanni worshipped a god called Mitra. Here we have the first known record of Mithras, and the cult gradually developed and spread to Asia Minor, to the Roman army in Syria, who took it to the Danube valley, to the Rhine valley, to Gaul and so to



Britain. In the second and third centuries of the Christian era its growth was steady; the cultured Roman, perhaps tired of dry and reasoned philosophy, adopted the faith with enthusiasm, and in its final downfall, at the end of the fourth century, it went under, not as a neglected and obsolete cult, with no followers to sustain it, but in a blaze of passion and anger. Mithraism did not die out; it was annihilated. It fell, not because it was evil or absurd, but because it had a stronger rival. What was the teaching of this strange and forgotten religion that enlisted alike slaves and emperors, servants and commanders of legions, merchants and governors of provinces?

Mithras was styled the Invincible Sun God, and as such he was always invoked in Roman times. The creed was not a mere jumble of obsolete ritual, it was not a mumbo-jumbo of Oriental rites and Zodiacal signs, to which foreigners clung for memory's sake in a strange land. It was a creed full of active energy, full of spiritual force, and revealing many truths. The religion seems to have taught that Mithras, a young and beautiful god, was, in a sense, the saviour of the world, and of mankind, from primeval chaos. It seems to have taught that this youthful deity was born from the solid foundation rock of the globe, always referred to as "the living rock." It seems to have taught that he, Mithras, was the conqueror of the sun. It seems to have claimed that he, Mithras, produced life on earth by the capture of a vital force in the form of a mystic bull. The religion seems to have explained that great enigma to the primitive mind, the slow recurring of the seasons, and to have given an inner meaning to this cycle of the year. These main facts seem to emerge from the confused records that have survived the destruction of the fourth century. The extraordinary resemblance of Mithraism to Christianity has frequently been remarked upon. Mithraism taught the fraternal spirit in the early communities, the rite of baptism, the sacrament of bread and wine, the belief in heaven and hell, the sanctification of Sunday, and the 25th December was the birthday of Mithras. The worship of the god was always conducted in an underground temple or cave of small size. If no cave was available, the temple was made to resemble a cave. The congregation never seems to have been greater than some forty members, expansion being met by the establishment of other congregations, each with a cave-temple. A leading official in the congregation probably explained the doctrines of the worship of Mithras to the



younger members, following his lecture with a rod or pointer. It seems probable that the truths of astronomy in relation to the yearly seasons largely entered into this explanation.

The myths relating to Mithras have been gradually pieced together, thanks to the genius of the Belgian archæologist Franz Cumont, entirely from the broken sculptured reliefs found in the temple caves of Europe, and a remarkable series they present. The myth that Mithras was born from the rock is shown by many continental sculptures, and by the very interesting example found in the cave-temple at Housesteads-on-the-Wall, in Northumberland. In the sculptures where he overcomes the sun, he is shown to compel the sun god to descend from his heavenly chariot and kneel in subjection before him; he then places a radiant crown on his head. Another of the important myths is the capture of the bull. Mithras goes hunting the great bull; he spies the animal, in one case from the upper branches of a tree, and ultimately seizes it by the horns; after a long struggle he drags the bull backwards into a cave, where he slaughters the exhausted animal. Another sculpture often shows Mithras with a bow shooting an arrow at a rocky cliff and producing a stream of water; a companion eagerly drinks from the fountain. This is strangely reminiscent of a miracle of Moses. Another myth is shown by a bearded man in the attitude of repose, wrapped in a great cloak and often associated with a large snake.

It was very natural for the early Christian to look at this religion with grave suspicion. Its teaching seemed to be a parody of their own doctrine, and it was therefore an institution of the evil one, introduced indeed by the devil to destroy the faith of believers. As the Christian faith grew more and more powerful in the Roman Empire, so did the antagonism between the two religions increase in intensity. Christianity became the official religion of the Empire under the Emperor Constantine in A.D. 324, and the beginning of the downfall of the cult of Mithras dates from about this time.

So passed a great religion, its origin rooted in the dim prehistoric period; in its far-off beginning, in the lost home of the Aryans, where cattle were the mainstay of the tribes, it was undoubtedly a fertility cult, purely and simply. Essentially a man's religion, apparently the cult of Mithras ignored women altogether, and this was its weakest aspect. A belief that set on one side one half of humanity could not prevail.



## ISLAM.

(We are very happy to publish below a lecture which was delivered by Mr. G. Bates, member of the Y.M.C.A. at Bloemendaal, before that Society, a short time ago, a translation of which has been sent to us by a friend. We specially draw the attention of our readers to this lecture, which, delivered by someone who himself is a Christian, breathes such a broadmindedness and thorough love for his Muslim brothers, with whose religion he deals so honestly and without the least prejudice. We congratulate our Christian friend on his understanding the spirit of Islam so thoroughly and having shown this spirit in such a sincere way to his co-members. This is the way to bring love, goodwill and peace upon earth between God's creatures.—ED., "R.R.")

Properly speaking, there are two ways to judge a religion, and it seems to me that the way used generally is the least correct. Christendom is generally judged—or rather let us say condemned—according to the behaviour of the Christians (and preferably not the choice of Christendom), because it is a fact that misdeeds strike the eye more than good actions. And so it is with every religion, when it is placed under the scrutiny of human judgment. When the Jewish religion is mentioned, we all first think of stiffness and obduracy, and perhaps even of cunning slyness, and it is only in the last place that some of us also remember the striking pious confidence in God, to which the Old Testament bears ample testimony, and of which the Jews have given proof continuously during the cruel persecutions under which they have been suffering for many long centuries and in some countries of Europe suffer still. Likewise, when the non-Christian hears the word "Christendom," there arise before his mental vision pictures of fanatical crusaders, of the persecution of Jews, of the Holy Inquisition, of aggressive wars, and imperialism; and how few are there among us who will admit that the teachings which Christ brought, and which numberless Christians, in our own country and abroad, try to live up to, breathe quite another spirit.

And so it is with Islam, or "Muhammedanism," as we Christians preferably, but incorrectly, call it. As I use the



word "Mohammadan" before you at this moment, I can say with perfect confidence that the only picture conjured by your imagination is of enormous hordes of wild fellows, their curved swords clotted with blood, chopping down all who will not believe in Allah and Muhammad. But is this the real Islam? Were these the teachings of the Koran?

"Yes," you will say, "this is all very nice and beautiful, but those wild hordes of rough Mohammedans referred to their Koran." Exactly, you are right; but then, we must also remember that, *e.g.*, the advocates of the Inquisition referred to the Teachings of our Great Master, when they had heretics and unbelievers tortured horribly in order to bring them over to the true faith. The Inquisitors really thought they were demonstrating the highest Christian love by acting thus. For them the only concern was the salvation of the soul. The soul had to be saved, no matter if the body suffered, or if the principle of liberty of conscience had to be violated most roughly; all this was considered human sophisms and misplaced sensitiveness. A human soul had to be saved, and to this end they demonstrated, in all sincerity, Christian love, as they *at that time* understood it, though in our eyes this demonstration may appear to spring from anything but Christian love.

And so we have here a proof of how misleading it is to try to judge a religion from the standpoint of the behaviour of its followers, because this behaviour, in the case of the masses, in reality, is most often not based upon the spirit of the teachings of their Holy Book, but upon the *interpretation* which they give to these teachings. Though our Bible may be the Word of God, the *interpretation* which we human beings give to it must necessarily remain always imperfect, in consequence of our own imperfectness, and consequently our behaviour, based upon these interpretations, must remain also imperfect. But does not the Word of God remain holy and perfect despite our imperfect understanding of it?

When our own religion is concerned, we desire it to be judged, not according to the behaviour of its followers, but according to the teachings of its Scriptures only. This is, indeed, the only way in which a religion should be judged. But then, should we not, in our own place, proceed likewise when we wish to form an unbiassed estimation of some other religion?

The first characteristic in Islam, which strikes us at once, is that the religious life consists of two sides—firstly,



belief; secondly, certain duties to be performed. In Islam, belief without the performance of the works enjoined by God in the Koran, is considered as a dead faith, as mere lip-service; the performance of the enjoined acts without belief being the base of it, as entirely without value. This is one characteristic.

When we consider its articles of faith, we see much that is worthy of being noticed which, without necessarily becoming Muslims, we will do well to study closely and benefit by.

Above all stands the belief in the One God. In the Koran, God (Arabic name Allah) is a Unity; the idea of Trinity has no place in the Koran and is vigorously refuted in this Book. The dogma of Son of God, as known in the Christian Church, is not less severely rejected. Yet all this does not affect the respect which the Koran teaches that every Muslim should show to Jesus, Son of Mary, the Prophet of God. The Muslims regard him to be a righteous servant of God, but in Islam Jesus is and remains only a Prophet of God, and no more.

Further, the belief in the Angels is enjoined.

Then comes the belief (and it should be noted carefully) in *all* Holy Books and in *all* Prophets. Thus, according to Islam, not only the Koran is the Word of God, but also in the Torah of the Jews, the Bible of the Christians, the Vedas of the Hindus the Muslim recognises the Word of God. But in the same breath the Koran mentions that all these former Scriptures have undergone, in the course of time, so many alterations from the side of the people, that these books, though they remain entitled to the respect due to a Book of Divine origin, yet cannot serve any more as guidance. The work of bringing man to God can now be done only by the Koran, which Book, according to the Muslims, is perfect, unchangeable and eternal.

It must be admitted that the Koran in the 13½ centuries of its existence, has remained unchanged, which even Muir, by no means a friend of Muslims, admits.

As said above, the Koran enjoins also that *all* Prophets must be recognized as Messengers of God. Among these are reckoned, apart from Muhammad, also Abraham, Moses, Jesus, and consequently also Buddha, Zoroaster, Confucius,



etc., etc. The result of this is, that indeed the Muslims speak and write about other Religious Teachers also with respect (in their writings one generally finds behind the names of these other Prophets the eulogy, "peace be with them.") If the followers of other religions also were to adopt this golden principle, much of the bitterness and discord would disappear from this earth. Even more striking, from the spirit of toleration which underlies it, are those teachings of the Koran (though the Muslims, as the followers of every other creed, have often acted quite otherwise in this respect) which enjoin Muslims not to speak in disrespectful terms even about *the idols of the unbelieving Meccans*, so that the latter might thereby not be induced to blaspheme in their turn the Only God. That consequently the Koran is very zealous for the glory of God and that, to my humble opinion, in the right way, is well proved, amongst others, from this example.

The next article of faith is the belief in predestination. Amongst others, we will see from this article of faith that we never must rely blindly upon the interpretations, coming though they may be from the followers of that religion themselves, because these interpretations develop themselves according to the follower's developing himself spiritually. For in the Middle Ages the common explanation of this article of faith was, that no matter what one may do in order to be saved, if God willed that he should be damned, damned he would be. Now, however, we see that the interpretation has universally become this: that here it is not a question of God's Will, but of God's Omniscience. Thus from the beginning of all things God has ever *known* who will be saved and who will be lost. The followers of this latter interpretation quote, to my opinion very rightly, that if this article of faith were to refer to God's *willing* a person to be lost or to be saved, all divine injunctions to live a heavenly life, to strive for goodness, etc., nay, the Koran itself would be entirely useless and superfluous.

The last article of faith is that of the Resurrection and the Last Judgment.

We now come to the duties of the Muslims, of which the principal ones are:

*Prayer.* The Muslim prays five times every day the prescribed prayer. This is otherwise than with us. We assert that we pray out of the heart, while, we say, a Muslim



just mumbles off a given formula. The reasoning of the Muslim, however, is as follows: when one prays, one prays to a Holy God, and it is only becoming that one addresses the Divinity in the most excellent words. This object is realised only in the prayer as revealed to the Prophet Muhammad, and consequently this is by far to be preferred to our own human stammerings. As it is known that numberless Muslims receive comfort and strength from this enjoined formulary-prayer, we must believe, after all, that with most of them it is not such a mechanical muttering as we are apt to think. We see, however, from this explanation clearly the difference between God and man in Christendom and in Islam. In the first the relation is as of Father to child, we may well say of Friend to friend; in the latter there is the Creator standing above His creature; is a God, Who only out of mercy can bestow forgiveness on a poor sinner.

Along with this enjoined prayer the Muslim may also pray his own prayers, but by most of them the formulary-prayer alone, without any further prayers, is preferred to anything else.

Another duty enjoined by Islam is the giving of alms, consisting of a certain part of income or property. It is sometimes said that this is no real charity at all, as it has to be enjoined. But it is well known that there are many among the Muslims who give more than they are commanded to, so at any rate in the case of these we may speak of real charity; and as regards those who give because they dare not be disobedient in this respect—well, though they themselves may not benefit consequently, at any rate the poor are helped. Consequently this injunction is practical at any rate.

We next come to the duty of fasting. Once every year the follower of Islam has to fast a whole month (in the month of Ramazan), *i.e.*, he neither eats nor drinks from dawn until the setting of the sun. As the Muslim year is a lunar year, this fasting-month falls successively in the cold and in the hot seasons. No ordinary amount of steadfastness is required to keep this practice, and we may be sure that, with the exception of a few, all perform this duty. The aim of fasting, which always has to be accompanied with prayers, reading of the Koran and other religious books, is the disciplining of one's life and the attainment of spiritual



progress. To the sick, weak persons, and others for whom, owing to their temporary bodily condition, fasting may be injurious, fasting has been prohibited in the Koran. A remarkable word of the Prophet Muhammad, from which we can see, that from the very beginning fasting has been means to an end, but never an end in itself, is: "He who fasts, but does not abstain from lies and deceit, must know that God has no need of his abstaining from eating and drinking." Also with respect to praying, this Prophet has spoken a sharp, but as it seems to me, very true word: "He who prays and yet does not come nearer to God, he only increases in his remoteness from his Lord."

The last duty to be performed is the Pilgrimage to Mecca, on which the followers of this religion, belonging to various races and peoples, meet each other in the adoration of the Only God.

Only they who bodily and financially are able to do it (the family at home must, amongst others, be provided for) may perform this duty.

This is a very short and naturally incomplete sketch of Islam. But it would be entirely incomplete if I were to omit to speak about some Islamic institutions, against which serious objections have always been raised by the followers of other religions.

There is, in the first place, polygamy. In this connection it must be mentioned at the outset that according to the Koran in Islam also the general rule is that of one wife, and that in practice also monogamy is the general rule. But under certain circumstances the Muslim may marry more than one, *e.g.*, in the case of no children being born to the first wife; in case of incurable illness of the first wife; often a widow without means and relations, but with children, is taken into marriage, which in Islam is counted a meritorious deed. A fundamental stipulation, however, is, that one must be able to sustain such wives and children. Besides, there is still a further brake, in consequence of which unrestraint in this respect can be checked. The wife who is married receives from the husband a dowry, which remains the inalienable property of the woman (generally father, uncle or eldest brother of the wife has the management of this money). This dowry is rather high and varies nowadays in the middle classes from 1,000 to 5,000 guilders. Even in case of divorce



(a thing which very seldom happens among Muslims) this money remains the property of the wife. But Islam also enjoins, when one fears to "trespass the limits"—as says the Koranic expression—to marry no more than one wife. Though this condition in our western eyes may not be regarded as ideal, it must be admitted that by this *permission* of marrying more than one wife (of course, there is no question of an injunction) the number of fatherless and uncared-for children is limited to a minimum. Lastly, we may not forget, that before Islam was preached, conditions among the Arabs in this respect were scandalous; the number of wives one could have was unlimited and divorce for the man more than easy; he only had to put her out of the house. Compared with this, the permission in the Koran is consequently in reality a very heavy limitation, as the marrying of more than one wife brings for the Muslim numberless stipulations, which often become so many obstacles.

A further objection, almost always made against Islam, is that the Muslim is enjoined to spread Islam by the sword. But this is incorrect. The Koran does not give any commandment like that. True, he is enjoined to take up arms, but only for defensive purposes, namely, when the Muslim community is in danger or when the performance of her religious duties is made impossible to her by others.

But also here the Muslim interpretation of the Middle Ages has come to spoil this, with the result that in those times they have inserted in the Sharia (the Books of Law compiled by the Muslim theologians) certain chapters regarding the fighting with the unbelievers, yet *not* in order to bring the latter to Islam, but in order to enlarge the State's territory of Islam. (See a.o. Prof. Dr. C. Snouck Hurgranje in "De Islaam.") From history it is clear, without any doubt, that the inhabitants of the conquered countries were left free as regards the confession of the old faith. They were free from serving in the Muslim armies, but this privilege brought automatically a tax. He, with whom his faith did not possess sufficient weight, but the paying of this tax did, became "Mohammedan." On the other hand, it is known that in the times of some Khalifas (*e.g.*, some of the Mameluk dynasty) conversion to Islam was counteracted now and then from on high, as the revenues of the tax appealed more to some of the Khalifas than a human soul coming to the true Faith. To speak the truth, I do not know of any wars having been waged in order to bring non-



Muslims to Islam. Intolerant for non-Muslims they have almost never been, but they *have* now and then been intolerant to their own co-religionists who dared come with an interpretation other than the official one. The reasoning was thus: he who did not belong to Islam, well, at any rate he did not know better; but the co-religionist who dared deviate from the official interpretation, he was guilty of a grave offence against the religion, and some have had to pay for this with death; whilst in the last century there has been often heavy and bitter fighting, a.o., in Persia against a heretic sect, the Bahais, and in Palestine against the Druses.

As regards the well-known "Armenian horrors," ever since the Big War it has now become universally known that these have been the result of diplomatic machinations, principally from English and Russian sides. Little blame attaches to the Turk in this respect; if really they had wished to terminate the Armenians because of their being Christians, then surely they could have done that centuries earlier, without having to wait until 1895.

For the rest, no persecutions of Christians ever have taken place in the countries of Islam. When Christian persecutions are mentioned, then only those persecutions are meant, to which the Christians in the earlier centuries of the Christian era were subject in Italy, the Balkans and North Africa, from the side of the Romans and other heathens.

And in the Koran we find several injunctions which show that this Book is not in the least fanatical as regards Christians and Jews. The Muslim could eat with them, when the latter inclined to peace and friendship; when he should speak with them about his religion, he should only speak in words, the best, the most polite and becoming ones. And, as said already, the Djihad, the Holy War, was only allowed, according to the Koran, when the Muslim community was assaulted. Typical again is the word with which the Prophet illustrated the word Djihad: "The best of all djihads is the conquering of one self."

A further objection raised by many is, that in the fact that the Muslim in prayer turns his face towards Mecca; that the pilgrimage is made to this same city of Mecca, proof may be seen of idolatry, whilst others believe that the maintenance of Mecca as a holy centre has been, in its origin, a



concession of the Prophet towards the idolatrous Meccans, in order to win them in this way for Islam.

The explanation is, however, the following, and, as we shall see, the reason for keeping Mecca the centre of this religion is in reality a purely spiritual one. The Arabs are the descendants of Ishmael, hence also their name Ishmaelits; thus Abraham was their patriarchal ancestor.

It seems that when Abraham had the intention, in obedience to Jehovah's order, to sacrifice his son Ishmael, this should have taken place in the neighbourhood of present Mecca (Abraham took Hajar and Ishmael to live in that place). When Jehovah kept Abraham off from this sacrifice at the last moment, Abraham and his son then built there a house in God's honour, having prayed in that house their prayers of thanks. In this house now, in one of the walls, a black stone has been fixed, the well-known "Black Stone"; this house, built by Abraham and Ishmael, stood in a valley named Bakka or Makka. This House of God had, from ancient times on, been a holy place also for the pre-Islamic Arabs, in honour of the two ancestors, Abraham and Ishmael. Later on the Arabs, having fallen back to idolatry, placed idols in this house, which at the victorious entry of Muhammad in Mecca were broken by him. In this way this House of God was purified by the Prophet and Islam has kept this place as material centre of the exterior belief, only because, according to tradition, the first House of God was established there, and that it was on that place for the first time Abraham demonstrated his "submissiveness to God in everything"—even where it concerned the sacrifice of his own son. (And the Arabic name for one who submits himself to God entirely is "Muslim"; and the name of the religion which teaches its followers at all times, in prosperity and adversity, submission to and peace in God's will, is Islam). No doubt now to all of you the unbreakable bond between the religion of Islam and the history of this first House of God, risen near Mecca, has become clear. Mecca is for the Muslim the symbol of Islam, because here a patriarchal ancestor of our human race has given the example of what Islam really is, namely, "submission to God." This ancient house, with which this tradition is connected, is still always standing in Mecca, but when Islam grew, they have built round this old house the four big walls with minarets, within which the daily prayers are said. On certain festival



days, however, people enter also the old building to pray there. The square block, which we always see on photos within the walls of the Meccan Mosque, is consequently *not* the Black Stone itself; but this is, according to tradition, the first house built on earth for the adoration of the Only True God. Every year this house is covered entirely with a precious cloth, sent from Egypt or some other country, and only one of the stones of which this house is built remains uncovered: this is the Black Stone, showing itself on the outer wall of the house at man's height.

Still another question of Islam I wish to deal with, namely, the so-called purdah system, or the seclusion of the women. In the Koran this is not known; this Book only speaks about the injunction that women should not appear with uncovered head and face in public. Any limitation in moving about is not mentioned, and in the first times of Islam there was no question of seclusion. In the time of the Prophet the women went daily to the Mosque, accompanied the men in their battles; they used to act as our present-day war-nurses there; they traded, etc. The purdah system as now customary with the orthodox Muslims has arisen in the first centuries of the Middle Ages, when their victories brought the Muslims in touch with Persians and Hindus, and later with (don't get a shock!) the Byzantine Christians; it was with the latter that the harem system with harem guardians (Eunochus is a Greek word) existed. (See amongst others, Encyclopædia Winkler Prins).

I shall finish now after dealing with one more question: the person of the Prophet Muhammad. Whether the Prophet was a bad man or not, I do not wish to decide here; time is too short for this; this would require a special lecture. But I wish to draw very specially your attention to one thing. Do we know of one Prophet, one Holy Man, even one honest and sincere demagogue, who has *not* been calumniated by numberless opponents in the most scandalous way? I suppose you all know from the New Testament how Jesus has been called by his opponents, to say nothing of their having him put on the cross. He who does not know this, must look up one day again the expressions which people have dared to use against Christ, and then ponder.

As regards the accusations against the Prophet Muhammad, these *seem* to be the most enduring, but we may by no means lose sight of the fact that Muhammad appeared at a



time when there already existed a somewhat modern civilisation and thoroughly organized church communities, who at once became hostile to him. It is not difficult to understand why bad names and accusations, hurled by the idolatrous Meccans against Muhammad, were eagerly taken over by the Christians of those days, when we remember that Muhammad preached zealously an Only God (protesting against the idea of Trinity); that he refused to recognize Jesus as Son of God, this being once and for all inconsistent with God's Unity; and that he did not wish to hear anything about the Atonement Death, believing as he did in a merciful God, Who is not in need of others' help in order to forgive the sinner. Thus Muhammad was against all basic beliefs of the orthodox Christian Church, hence . . . . . the accusations of the idolators in Mecca ought to be correct and were passed on eagerly.

Now and then we hear from the Christian side mentioned that the Muslim worships Muhammad. This is wrong. The Muslim honours the memory of his Prophet in the highest degree, but, to use the words of one of them, who then spoke in the name of all: "We only worship the Only God, but Muhammad is our Guide, whom we follow on the way, which he has shown us in order to come to God. For that very reason we never call ourselves 'Muhammedans' (no matter how greatly we love our Prophet), but Muslims, the name which has been given to us in the Koran by Allah Himself, and according to its meaning we try to live—this meaning being submission and peace in all which it pleases God to give us."

I will finish with mentioning that Islam does not believe in eternal damnation; in the Dutch translation of the Koran is mentioned with respect to the lost in Hell, that "eternally" they will remain there; but this is an incorrectness in the translation. In the original Arabic the word "eternal" does not appear; even, in one place, it is mentioned about those in hell: "therein they will abide as it pleases their Lord." But about Paradise it is said, that the believers will remain there "for ever." According to Islam each soul, no matter how lost the roads on which it walked, will find back one day the Path of God, its Source, then to live for ever in His Peace. A well-known saying of the Prophet Muhammad is: "The day shall come that hell will be forsaken and the breeze of morning will shake its gates."



## THE TRUTH ABOUT THE BEGINNING OF DISSENSIONS IN ISLAM.—II.

By S. NIAZ.

In the first part of this article which appeared in the August and September issue, I traced the beginning of dissensions in Islam to their root causes. To reproduce them briefly, these troubles are distinctly traceable to the presence of some ambitious and restless individuals who were jealous of the companions of the Holy Prophet, and coveted the position and privileges enjoyed by them. They developed their plans and perfected their preparations under cover, working all the while through a number of thoughtless, misguided men who were the easy dupes of these clever conspirators. The lofty conception of individual liberty and freedom which Islam brought into existence indirectly paved the way for the growth of the spirit of anarchy. Owing to the lack of a proper understanding and appreciation of it, some people overstepped the bounds and failed to show that respect to vested authority which forms the first axiom of political science and the bed-rock of all political stability and progress. Another factor which strengthened the cause of sedition was the overwhelmingly large numbers of converts who flocked to embrace Islam after the fall of Persia, Palestine, Syria and Egypt. The proper education and instruction of this vast body, newly weaned from age-long traditions and habits, became an acute need and necessity which, in spite of the best efforts, was but inadequately met with. The result was that in the case of a considerable number of these new-comers their knowledge of the new religion fell short of that standard of understanding which is necessary if a system of philosophy or moral values is to become a permanent and abiding disciplinary force in human life. As soon as the new zeal began to cool down, their old tendencies reasserted themselves, and instances of the breaking of the laws of Islam by Muslims began to occur. When such guilty persons were punished by the authorities for their misdeeds, they were eagerly caught upon by the agents of anarchy and cleverly converted into willing tools.

When we study the incidents of this struggle in their proper sequence, with an eye upon all such factors which, from their nature, are capable of affording clues as to their origins, these conclusions rise to the surface with the same naturalness and ease as cream gathers together on the top of



milk. As to whether these conclusions are right or wrong the reader will be able to judge for himself when these incidents have been properly described. But before I proceed to do this, a word may here be said as to why these commotions appeared in the Caliphate of Hazrat Usman. Fact is that during the days of Hazrat Usman people embraced Islam in overwhelmingly large numbers. Of these new converts by far the greater majority consisted of people to whom Arabic was a foreign language and, therefore, it was not as easy for them to learn and assimilate the principles and teachings of Islam as it was for the Arabs. Even those who understood Arabic failed to grasp the full import of the new religion as, through their contact with Persia and Syria, they were deeply influenced by ideas engendered by the corrupt civilisation of those days. Moreover, on account of the wars with the Christians and Persians the companions of the Holy Prophet, along with their pupils, who alone were capable of instructing the new converts, were exclusively absorbed in defending the cause of Islam in the field of battle. In this way it happened that those upon whom devolved the task of interpreting and teaching the new religion had their hands too full to be able to attend adequately to this sacred duty at a time when most of the converts stood in dire need of tuition, owing to their being foreign to the Arabic language and consequently handicapped in their study of Islam, or because they came with impressions of the Persian and Syrian cultures still clinging to their minds. As was to be expected in these circumstances, the converts, who joined Islam at about this period, were unable to acquaint themselves properly with the principles and teachings of Islam. In the reign of Hazrat Umar the Muslims were engaged in foreign wars upon a big scale, and the danger from enemies in the field of battle was too imminent to allow people to think of anything else. Moreover, with the forces of the enemy ranged against them, their religious zeal kept manifesting itself with redoubled strength, hiding for the time being their essential weakness, which consisted in an imperfect knowledge of Islam. During the earlier part of the Caliphate of Hazrat Usman also the state of affairs continued very much the same; wars also continued to some extent which kept the religious fervour of the Muslims up to the mark, and no sign of weakness had as yet begun to manifest itself, as the influence of the spiritual regeneration, attendant upon their conversion to Islam, was still comparatively fresh. But when peace had been established, the fron-



tiers made secure against foreign aggression, and the strength of the new-born zeal had begun to wear off, the hidden religious weakness began to show itself. The enemies of Islam took full advantage of this state of affairs and redoubled their anarchial activities. In short, these commotions were not the result of any actions of Hazrat Usman, or the fruit of some ill-advised or short-sighted policy on his part; whoever may have been the Khalifa at that time, these troubles were bound to arise. The only fault of Hazrat Usman consisted in the fact that he happened to be holding the reins at this trying period. Apart from this he was as little responsible for these troubles as were Hazrat Abu Bakr and Hazrat Umar, the two Khalifas who had preceded him. As a matter of fact, the fatal germs had been carried over from earlier times. Hazrat Umar had detected early symptoms of the disease in his own reign and had warned the Quraish against this danger in very strong and impressive words. He used to be very reluctant to allow any of the companions of the Holy Prophet to leave Medina, and this tendency of his was so marked that some of the companions once approached him with a view to finding out what considerations this policy was due to. Hazrat Umar then explained that he had witnessed the birth of Islam and had watched it growing to its full stature, and added that now that it had attained its full height the only thing left was decay. He also referred to the fact that, as a consequence of participating in the present wars the companions of the Holy Prophet got a share out of public moneys over and above that which had been allotted to them in recognition of their valuable services in the early days of Islam, and that this fact tended to create discontent in the minds of some people.†

From this it becomes clear that Hazrat Umar had detected signs of this discontent in his own days. He therefore seldom allowed any of the companions to join in the wars, except in such instances in which the companions could not be excluded without impairing the efficiency of the higher commands. He also felt, moreover, that Islam had reached the zenith of its power and that the future could only bring the danger of decline.

To take up the thread of the events themselves, it should be remembered, as was stated earlier in this article, that during the first six years of the reign of Hazrat Usman we come across no unrest of any kind. People were generally

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†See Tabri, published in London, page 3,026.



satisfied with his administration; so much so that during this period Hazrat Usman seems to have been more popular with the people than even Hazrat Umar had been in his time. Not only was he popular, but his authority and prestige also were well established. In contemporary poetry we find references to him as a just ruler who protected the people from marauders and punished wrong-doers according to the laws of Islam. In the seventh year of his Caliphate, however, we find a movement coming into existence which in its early beginning certainly does not seem to be directed against him. This movement appears to be aimed either against some of the companions of the Holy Prophet or against some provincial governors. We read in Tabri that Hazrat Usman was very cautious in safeguarding the interests of the people and in discharging the duties and obligations which he owed to them. Such people, however, who did not possess the distinction of any remarkable service rendered to the cause of Islam, or who did not belong to that class of Muslims who had accepted Islam when their doing so involved great privations and dangers, were naturally not treated with the same marked degree of respect as was shown to those Muslims whose faith had been tried during the course of severe hardships and whose value to the State had been proved by their distinguished services. Also, the former did not get as responsible a share in the affairs of State as was given to the latter, nor was their share in the public moneys as large as those of the companions of the Holy Prophet. As time passed on some people began to object to this policy and began to regard it as an injustice to themselves. But these men were at the same time afraid of general public opinion, which they knew was opposed to their ideas, and they, consequently, took care never to speak out their thoughts openly. The method which they adopted for sowing discontent was that they set about secretly trying to create a general public opinion against the companions. For this purpose, whenever they came across any Muslim who was ignorant of the true state of affairs, they expounded their grievances before him, with the result that some people, either on account of their ignorance, or in the hope of some personal gain, joined hands with them, and their number began to increase.†

When the time for some destined event draws near, the circumstances leading up to it begin to accumulate with remarkable ease. On the one hand, in this way, there began to

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†See Tabri.



develop a resentment against the companions in the minds of some covetous, self-seeking people; while, on the other, the influence of Islam began to weaken in the case of such people who had not imbibed its spirit sufficiently deep into their nature and who had not benefitted by the purifying influence of personal contact with the Holy Prophet. In proportion to the weakening of this influence, the control which Islam had so far exercised upon their actions became feebler and they began to find pleasure in those sinful ways of life to which they had been accustomed before they became Muslims. When, however, they were punished for their misdeeds, instead of trying to reform themselves, they began to seek the ruin of vested authority and became the cause of a terrible disaster. The centre of the new movement was in Koofa, but curiously enough in Medina itself there happened an incident which shows that some Muslims, even in those early days, were as ignorant of the teachings of Islam as they may be now in some out-of-the-way corners of the world. In Medina there lived a man whose name was Hamran-bin-Abban. He married a widow before the interval after the death of her deceased husband which is specified by Islam had expired. When Hazrat Usman came to know of this he expressed great displeasure at this reprehensible action, ordered the man and woman to separate, exiled Hamran from Medina and sent him to Basrah. This incident shows that there were some people who had begun to regard themselves as fully acquainted with the tenets of their new religion, not because they had taken any pains to learn, but just because they had accepted Islam; or that, if they knew them, they had in some cases ceased to regard their observance as binding upon themselves. This is a single incident, and probably, as far as Medina is concerned, there is no other instance of such gross ignorance; but in other places in the Muslim world sin and crime were beginning to reappear. Accordingly we find that a gang of marauders consisting of a number of young men had come into existence in Koofa. This gang once went to loot the house of a man called Ali-Ibn-Haimian. As they were trying to force an entry into the house the owner heard the unusual noise and, armed with a sword, came out to find out its cause. Seeing a number of men engaged in breaking into his house, he shouted for help. The ruffians thereupon fell on him and cut him to pieces. But the neighbours from the surrounding houses promptly arrived on the scene and the marauders were captured. Hazrat Abu Sharah, who was a companion of the



Holy Prophet, was a near neighbour of the unfortunate victim and had witnessed the whole occurrence with his own eyes. He and his son both appeared among the prosecution witnesses and a report of the case was sent to the Khalifa. Hazrat Usman sentenced the culprits to death and Waleed bin Uqba, the governor of Koofa, carried out the sentence. To us this incident seems ordinary enough, but considering the conditions of those days it was a very extraordinary occurrence indeed. With the rise of Islam to power crime had been practically wiped out and the sense of security was so great that people slept with their doors wide open; so much so that Hazrat Umar even forbade the governors and high state officials from keeping any guards at their dwelling places. The purpose of this was that the public should have no difficulty in getting access to them, but it is evident that such an order could never have been issued except in times of perfect peace and security. Another notable feature of this incident was that the sons of some of the influential residents of the town were implicated in it. This regrettable occurrence, though of no very great consequence in itself, is nevertheless very significant in so far as it indicated that the influence of Islam as a disciplinary force in the lives of some Muslims had begun to weaken appreciably and that they had begun to revert to the old habits of their lives. It also pointed to the fact, moreover, that it was not poverty that was driving these people to robbery and murder, but that it was the dream of regaining their lost greatness which was luring some rich people on to the path of crime and violence. Hazrat Abu Sharah, through his wonderful foresight, well understood the significance of this incident: he sold his property and, giving up his residence of Koofa, settled at Medina. His immigration from Koofa shows that in his eyes the occurrence was a sign of the troublous days ahead.

At about this time another pernicious growth began to show its head. Abdullah bin Saba was a Jew, who, through his mother, was also called Ibnus Sauda. He was a native of Yaman and was remarkable for his evil nature. When he realised that all efforts to check the growing power of Islam had failed he outwardly accepted Islam so that, working secretly, he may have a better chance of sowing the seeds of sedition in the Islamic world. This man seems to be the centre and the moving spring of the currents of anarchy. An inclination towards mischief, and a perverse pleasure which he felt in creating trouble and disorder,



seem to be the dominant traits of his character as revealed by the history of the seditious movement which he set on foot. He had a special aptitude for plots and secret schemes and was a past master in picking out men best suited for his purpose. When he came in contact with anyone he adapted his conversation to suit that individual's taste, so as to make a favourable impression, and had, moreover, a way of putting seditious ideas in people's minds and yet appear to them to be suggesting a creditable action or a meritorious course. It was with the help of this ability of readily and easily adapting himself to the mentality of his intended victim and completely disguising his real motives that he sometimes succeeded in turning some fairly intelligent and sensible men into his dupes. He accepted Islam during the first half of Hazrat Usman's Caliphate and made a tour of the whole Muslim world so that he may be able to study local conditions in every part and use the knowledge to his advantage. He selected his instruments carefully and created different centres for the carrying out of his nefarious plan. Mecca, at that time, was a town that took very little active part in the political life of the period. In Medina, which was the capital of the empire, he failed to secure a footing. Apart from these two towns the next most important centres of the Islamic world were the provincial towns of Basrah, Koofa, Damascus and Fatahah. He travelled to all these places searching for men who had been punished by the Government for one thing or another and in this way got into touch with people who were dissatisfied with the authorities. Going first to Basrah† he stayed with a man named Kalih bin Jabillah, who had been convicted of robbery with violence and whose movements were restricted by government. Here he began to gather men of his own stamp round him. In the beginning he proceeded very cautiously and, without speaking plainly, he sought to turn the thoughts of his associates in the desired channel by subtle suggestions. At the same time, in order to cloak his real activities, he lived and moved as if he were a man very religiously inclined, modelling his own life in accordance with its teachings and exhorting others to do the same. He adopted this policy with the double object of throwing dust in eyes of the authorities and of gaining a reputation for godliness and piety which he knew how to use in furthering his own scheme. Abdullah bin Amir, the governor of Basrah, however, got wise as to the

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†See Tabri, published in London, page 2,922.



real nature of his activities and summoning Ibnus-Sauda before him he gave him a grave warning and ordered him out of his province. Leaving Basrah Ibnus-Sauda went to Koofa, but left behind him the seed of sedition embedded in well selected soil, which in time became a firmly rooted growth.

This was the first political error which the authorities committed in dealing with this mischief. If, instead of exiling him from Basrah and thus leaving him at large to create centres of sedition elsewhere, the governor of Basrah had charged him of treason and had cut at the root of the trouble by keeping him imprisoned the mischief would have been easily nipped in the bud. As far as Ibnus-Sauda was concerned all that he wanted was an opportunity to travel all over the Muslim world scattering the evil seed wherever it bade fare to thrive. To be driven out of one town or province in no way interfered with his plans. He simply left Basrah, and going to Koofa repeated the same performance there. Here again the authorities committed the same blunder. He quietly created a nucleus for his movement in Koofa and when the authorities interfered he went off into Syria. In Syria, however, he failed in achieving his object. Hazrat Muawiah, who was the governor of that province, was an able, farseeing administrator. The province was well content and happy under his rule. Ibnus-Sauda failed to find the element of discontent which had given him an initial foothold in other places. Before he left for Egypt, however, he succeeded in creating trouble in another direction.

Abu Zar Gaffari was one of the earliest companions of the Holy Prophet and was a very righteous and God-fearing man. From the day he accepted Islam his love for the Holy Prophet remained ever on the increase and kept getting deeper. He stayed in the company of the Holy Prophet for a long time and derived ample benefit from this discipleship. But, as we all know, our impressions of things differ according to the difference in our temperament. In an unconscious acceptance of his personal tendencies in this respect he construed those teachings of the Holy Prophet in which he has exhorted the believers to keep their souls free from the taint of worldiness to mean that it was not at all permissible for a Muslim to have worldly goods in any appreciable quantity in his possession. He disliked wealth himself and taught others to do the same. But these had always been his views; he had not come to adopt them



particularly in the reign of Hazrat Usman. Even during the Caliphate of Hazrat Abur Bakr he used to preach the same doctrine. Learning that Hazrat Abur Zar Gaffari held very strong views on this question, Ibnus-Sauda saw him as he was passing through Syria†. During the course of this interview he drew Hazrat Abur Zar's attention to the fact that Hazrat Muawiah called the Government treasury "the wealth of God," saying that, as everything belonged to Allah, there was no need for Muawiah to call it specifically by that name. He also hinted that Muawiah had started to speak of the Government treasury as "the wealth of God" with the express object of depriving the Muslims of those rights which they have in this wealth, so that finally he may succeed in misappropriating it to himself. The seeds of doubt which Ibnus-Sauda wanted to raise in the mind of Hazrat Abu Zar were administered to him so ingeniously wrapt up in his own pet doctrine that he swallowed them without question and henceforth became really apprehensive of the misappropriation of public monies. Hazrat Muawiah tried to remove his doubts and as a concession agreed to substitute the words "amwalul musliméen" for Amwalullah. When Ibnus-Sauda saw that his plan had met with some measure of success in the case of Hazrat Abu Zar he tried to approach some other companions of the Holy Prophet also on similar lines. But the others were not as simple minded and unsuspecting as Abu Zar. When Ibnus-Sauda went to Abu Darda with the same object Abu Darda denounced him as trying to create sedition and rebellion. Ibni Sāmat, another companion, whom Ibnus-Sauda tried to dupe, went so far as to catch hold of him and drag him before Hazrat Muawiah, saying that he was responsible for raising doubts in the mind of Abu Zar which were unworthy of him. After these events when Ibnus-Sauda saw that people were getting wise as to his true character and aims he left Syria and went to explore the possibilities of Egypt for the furtherance of his plans. But he left Abu Zar greatly agitated over the question of a Muslim's acquiring and possessing wealth, who began to preach his views with redoubled vigour.

It need scarcely be emphasised here that Hazrat Abu Zar was quite mistaken in his views. The companions of the Holy Prophet never hoarded wealth; they on the contrary were ever open handed in spending it upon the poor and the needy. Some of them were wealthy, no doubt,

†See Tabri, published in London, page 2,858.



but that is not hoarding wealth, particularly when they spent freely on charity and in looking after the poor. Some of the companions of the Holy Prophet had been wealthy men even in his lifetime; how otherwise could Hazrat Usman have found the means of equipping ten thousand soldiers as he did on the occasion of the expedition of Tabuk. The Holy Prophet was fully aware of this fact, but he never expressed his displeasure with any of them for being possessed of wealth; on the contrary some of them stood very high in his favour. In short, to be wealthy is no sin and for the companions of the Holy Prophet to be possessed of wealth was in direct fulfilment of the prophecies about them contained in the Holy Quran. Abur Zar, however, remained firm in his views. But it has to be said to his credit that he never even dreamed of taking the law in his own hands. He never ranged himself against the Authorities and never tried to undermine their influence. But many of those who came in contact with him and listened to his discourses were men who were not so righteous and God-fearing as he himself was. The result was that some people resorted to violence and sought to establish what they considered to be their rights by force.<sup>†</sup> Hazrat Muawiah thereupon sent a report of the prevailing state of affairs to the Khalifa. Hazrat Usman sent orders for Abu Zar to be sent to Medina with proper respect and when he arrived there asked him to explain the cause of the trouble. Hazrat Abu Zar explained his views about the inadvisability of calling the public monies by the name of "Amwalullah," and the acquiring of worldly wealth by Muslims. Hazrat Usman answered that he was responsible for the proper discharge of those duties and obligations which God had placed on his shoulders. It was his duty to exact those rights from the public which the Government had upon them and to exhort the Muslims to serve the cause of faith and to pursue an intermediary course in their lives, taking care not to incline to either extreme; but that his duty went no further and that it was not for him to enjoin upon Muslims the renunciation of legitimate worldly pleasures. Hazrat Abu Zar, therefore, begged to be allowed to leave Medina and to settle elsewhere, upon the plea that the Holy Prophet had told him not to stay any longer in that town after, increasing in size and population, it had extended itself as far as Sala'a. Hazrat Usman presented him with some camels and two slaves and allowed him to settle anywhere he pleased, but

<sup>†</sup>See 'Tabri, page 2,859.



impressed upon him the necessity of keeping in touch with Medina by paying occasional visits to it—an advice which Abu Zar acted upon to the end of his days. This was the fourth in the series of disturbances which showed themselves at this time, and although Hazrat Abu Zar was made an instrument for bringing it about he neither shared the views of the real agitators nor was he aware of their activities. Hazrat Abu Zar never tried to take the law in his own hands and never ceased to show proper respect to vested authority, remaining a loyal and peaceful citizen all his life. So much so that, even at a time with reference to which he had been advised to leave Medina by the Holy Prophet for some special reasons, his conception of obedience owing from him to the Khalifa was such that he scrupulously acted upon his advice with respect to paying occasional visits to that town. What is more, he did not deem it proper even to act upon the advice of the Holy Prophet without first obtaining the sanction of the Khalifa. Further when he settled in Rabza, after leaving Medina, the Muhassil of that place, out of a sense of respect for his learning and piety, requested him to become the Imam for the daily prayers in the Mosque. Hazrat Abu Zar declined the honour, saying that as he was the representative of the Government, he (the Muhassil) should perform those duties himself. All these things prove conclusively that he was far from having rebelled against authority and that he did not believe in anarchy.

There is another thing which goes a long way in showing that Hazrat Abu Zar was a man with a very simple nature. After he had been beguiled by Ibnus-Sauda his quarrel with Hazrat Muawiah was over the use of the words "Amwalullah" for the monies in the Government treasury and this was the complaint which he submitted to the Khalifa on his arrival at Medina. But in his own conversation he often used the same words himself. After this incident, when he had settled in Rabza, a caravan stopped there on its way. Some members of the caravan saw the simple life he led and asked him how it was that he was so poor while the other companions of the Holy Prophet lived in more affluent circumstances. He answered: "Laisa lahum fee mālillāhi haqqun illā wa lee mislahoo," i.e., they do not receive any share out of the "Amwalillah," the like of which does not come to me as well, and that if they saw him possessed of less it was due to other causes. On another occasion he referred to a Government official as a servant and guardian of "Amwalullah." These in-



cidents show that the expression to which he objected so vehemently was frequently used by the companions of the Holy Prophet and that he often used it himself. Only, on account of the guile of Ibnus-Sauda he lost sight of this fact.

This mischievous idea, which is a form of Bolshevism, got no chance of taking root in Syria owing to the sagacious rule of Hazrat Muawiah, but in some other places it took root in slightly different forms and proved of immense help to Ibnus-Sauda.

As has been mentioned above, Ibnus-Sauda went to Egypt after leaving Syria. This was the place which he had selected to make the centre for his activities and in his choice he had been guided by a number of considerations. For one thing this part of the Muslim world was the farthest removed from Medina, the capital of the empire. Secondly, the companions of the Holy Prophet were not in as close touch with it as they were with the other provinces. Consequently the inhabitants of Egypt were not as deeply imbued with the spirit of Islam as the rest of the Muslims. In the opinion of Ibnul Kuwa, who was the foremost deputy of Ibnus-Sauda and his reliable assistant, the Egyptians were the most suitable for creating mischief. After creating different centres in the Islamic world, Ibnus-Sauda therefore settled down in Egypt to pursue his policy of sowing sedition from that point of vantage. He sought out persons who had been punished by the Government or were otherwise dissatisfied with it, and carefully formed them into a secret party. In approaching each of these he adapted and disguised his inner motives and aims in the manner best calculated to win the sympathy of the particular victim selected to be turned into a tool. Medina was secure from his activities: Syria also was totally free of the dangerous parasites which had been broadcast by him elsewhere. The places where the poison was accumulating were Basra, Koofa, and Egypt. Like the modern psychological propagandist of anarchy Ibnus-Sauda himself kept sedulously behind the scenes. All the driving force came from him, although the various controls of the nefarious machine were handled by other men. Basrah and Koofa, on account of being closer to the heart of the empire, and being more intimately connected with it and, also on account of their greater political importance, show more perceptible and more violent signs of the disorder, but a more careful study of the events indicates clearly that the guiding influence operated from far-off Egypt.



It may be remembered that a party of young ruffians attacked the house of a man named Ali-Ibn-Haiman, in Koofa, with a view to loot and plunder. The culprits had been caught and had been executed outside the gates of the city. Their execution had not been forgotten by their parents, who were biding their chance in order to wreak vengeance upon Waleed-bin-Uqba, the governor. These people became a ready and an excellent tool in the hands of the anarchists. Some men were appointed to spy upon Waleed in order to find some loophole in his private life, so that by its means they might succeed in putting Waleed to shame and disgrace in the eyes of Muslims. These spies one day brought the welcome information that the governor, at that moment, sat carousing in wine with a friend. Raising a hue and cry, the anarchists gathered a mob round them and marched upon the house of the governor. As will be remembered, the guardrooms and ante-chamber attendants had been disallowed by order of the Khalifa so as to make the governors easy of access for those seeking redress of wrongs. With no one to stop them, they entered the house and proceeded straight to the room where Walid had been reported to be sitting. The governor was there sure enough, who, on finding himself confronted with this disorderly rabble, looked uneasy and embarrassed. To the unbounded joy of the conspirators he was seen to make a swift, silent movement with his hand and hide something under a bed that stood close by. Many at once jumped to the conclusion that the hidden thing could be nothing else than the wine which the governor had been drinking when he was disturbed. One of them, more daring and audacious than the others, boldly walked into the room and, thrusting his arm under the bed, pulled out the hidden article—a common-enough earthenware plate containing only a bunch of grapes, an eatable which is among the cheapest in that locality. The governor had been disturbed in the midst of his meal and he had hidden the plate, not desiring people to see what his meal consisted of, lest they sneer at the simplicity of the fare put before the governor of such a rich province. Seeing this, the crowd realised with horror the monstrosity of their unpardonable conduct and dispersed to their homes, blaming each other for having been such utter fools as to be taken in by a malicious rumour and to have committed such an outrage. The governor let the matter be hushed up and took no action to punish the conspirators, but, as will appear later, his leniency was ill-advised in this matter and in the end



proved very dangerous to himself and his successor. After this incident, instead of appreciating the mercy shown by the governor and repenting from their misdeeds, these men were stung to madness by the disgrace which they had brought upon themselves and began to work for the ruin of the governor with renewed vigour. They formed a deputation and approached the Khalifa with a petition asking that Waleed should be recalled and dismissed. There being no valid complaint against Waleed, Hazrat Usman refused to grant the request of the deputation. Its members then returned to Koofa and sought to strengthen their party by gaining more adherents from among the disreputable and the discontented elements.\* It was agreed that Waleed should be disgraced by fair means or foul. Two wretches, Abu Zainaz and Abu Maura, undertook to procure or provide proof of his supposed infamy, and with this object in view they became frequent visitors at his house. On one occasion Waleed retired into the private part of the house to have some sleep. This portion adjoined that in which the two conspirators were sitting alone, and was only screened off by a curtain. When the governor went to sleep they utilised this opportunity to take off a ring from his finger and hastened to Medina with the story that they had found Waleed dead drunk and had taken off the ring while the owner was unconscious owing to the influence of liquor. Hazrat Usman inquired if they had seen him in the actual act of taking wine. Afraid of involving themselves in the blame if they claimed to have seen him drinking, they denied this, but asserted that they had seen him vomiting wine. There were the two principal witnesses with the ring, besides whom some others of their confederates also had accompanied them to Medina in order to strengthen their cause by giving further circumstantial evidence. Hazrat Usman called the companions of the Holy Prophet, and after consultation it was decided that Waleed should be recalled from his office and punished for being found drunk. Waleed pleaded his innocence and exposed the machinations of the anarchists, but Hazrat Usman said that as the evidence required by the Islamic law had been produced, he was compelled to pronounce the sentence and that the witnesses would be answerable before God for giving false evidence.

Sa'eed-ibnul-As was appointed to succeed Waleed as governor. When he went to Koofa and took charge of his office he was surprised to find dissolute men, with no know-

\*See Tabri, page 2,846.



ledge of or thought for religion, in the ascendancy, who were keeping down the righteous and the godly. He sent a report to the Khalifa, who counselled him to establish the respect of those who had meritorious records of previous services in the critical days of Islam, and not to suffer them to be superseded except that they may be found to be careless with regard to their religious duties; and that in this latter case he should give influential positions to those who may be more righteous than them.

While this trouble was brewing in Koofa, Basrah also was not quiet. There also Hakim bin Jabillah, the selected agent of Ibnus-Sauda, was busy in setting such rumours afloat which were calculated to bring the provincial officials to disgrace in the eyes of the Muslim public.

In Egypt, which was the centre of the subversive propaganda, the trouble that was developing was still more serious. There Ibnus-Sauda was not only creating political unrest among the people, but he was tampering with their religion as well. But he was doing this with a system and a method and such satanic cleverness that ignorant Muslims may all the time be looking upon him as a very true and sincere Muslim. For instance, he expressed great surprise at the fact that although some Muslims saw no harm in thinking that the Prophet Jesus would once again appear in this world, yet they hesitated to believe that the Holy Prophet also would reappear some day in the future. He based this perverted view about the reappearance of the Holy Prophet upon that verse of the Holy Quran which runs, "Innalazi faraza alaikal Qurana larāddaka ilā ma'ād," *e.g.*, "The Almighty God Who hath sent down this book upon you will as surely return you to the place which is resorted to again and again." The place referred to in this verse is Mecca, which pilgrims visit over and over again and which was the town from where the Holy Prophet had been forced to fly for his life. The Almighty God in this verse gives a promise of victory over the Meccans and of the fall of Mecca. But Ibnus-Sauda very cleverly perverted the meaning of this verse and made it the basis of what is known as the doctrine of *rajāat*—a doctrine which was eagerly accepted by many of his followers. The Holy Quran totally refutes the idea of reincarnation and transmigration of the soul. What Islam means when it speaks of the reappearance of any prophet is that God will raise another prophet in the spirit and likeness of the earlier prototype. But Ibnus-Sauda was not concerned with the real teachings of Islam; his aim, on the contrary, was to lead



people away from it, if possible, or at least to mangle and mar their conception of it. For this purpose he invented two doctrines—one which has just been referred to, and the other of the Waseeship of Hazrat Ali. He began to teach that each prophet has had a wasee, and that the wasee of the Holy Prophet was Hazrat Ali, and he would wind up his discourse on this doctrine with a reference to the monstrous injustice involved in depriving the wasee of the Holy Prophet of his legitimate and proper rights. This was a clever way of misleading ignorant people into regarding the three Khalifas as usurpers, and thus undermining the respect which Muslims had for the bearer of this title. In short, besides preparing the ground for political commotions, Ibnus-Sauda was trying to corrupt the religion of Islam as well, although he took care to conduct himself in such a way that people should never have occasion to doubt the fact of his being a Muslim, as this course was the most conducive to the success of his plans.

Three years passed like this, and this secret society went on extending the range and scope of its activities. These three years are not marked by any event of outstanding importance or significance, except that during this time two youths in Medina as well began to take part in these activities. One of these was Mohammad ibni Abee Bakr and the other was Muhammad ibni Abee Huzaifah. Muhammad ibni Abee Bakr was the youngest son of Hazrat Abu Bakr, who, apart from the fact of his being the son of the first Khalifa, possessed no personal qualities or distinction of any kind entitling him to any special respect or consideration. Muhammad bin Huzaifah was an orphan boy who had been brought up by Hazrat Usman. This ungrateful youth requited the kindness of the Khalifa by taking a leading part in the intrigues against his benefactor, the causes of which return of evil for good will become clear later on. In the fourth year, however, these troubles began to assume dangerous dimensions. The originators and leaders of this movement now decided that the time had come for them to assume a bolder attitude, and henceforward they began to speak out their thoughts openly, the propagation of which, they calculated, would destroy the prestige of the government. In this campaign also Koofa took the lead.

It has been mentioned earlier that Waleed bin Uqba had been succeeded by Sa'eed ubnul As as governor of Koofa. From the very beginning he took care to allow only the real gentry of the town to visit him, although now and



then he would also give general permission to approach him to all those who wanted to do so. One day, on an occasion of this later kind, Sa'eed was sitting surrounded by a mixed gathering of all classes of people when the conversation turned upon the munificence of Hazrat Talha. Someone mentioned that Hazrat Talha gave bountifully to the poor. Sa'eed observed that Talha was a wealthy man and that he could afford to spend freely, and added that he himself would not have been less munificent if he had been a man of substance. At this point a raw youth who was present remarked that it was a pity such-and-such an estate (which was government property at that time) was not in the possession of the governor. Some members of the anarchist party who were present promptly took advantage of this foolish remark and construed it to have been made at the suggestion of the governor himself, so that it may open a way for him towards the misappropriation of State property. They flew into a rage and, in spite of the presence of the governor, fell upon the unfortunate young man and began to beat him. His father rose to help him and was treated with as scant courtesy. Sa'eed tried to stop them, but they turned a deaf ear to his words. News of the outrage leaked out into the city, and an armed crowd gathered outside the governor's house. The conspirators then saw that they had landed themselves in a tight corner. They sued for pardon and begged the governor to take them under his protection. The proverbial generosity of a Quraishite Arab stood them in good stead at this critical moment. Sa'eed came out of his house, thanked the people for so promptly coming to his help and told them to go home, as the matter was no more serious than an insignificant quarrel between two individuals which had been stopped. As soon, however, as the danger was over, the conspirators adopted the same free tone in speaking to the governor. At last, the moment Sa'eed felt sure that these depraved men would run no risk by going out, he sent them away. To the father and son who had been beaten he said that he had pardoned the offenders and had taken them under his protection. He therefore requested them not to proclaim their perfidy, but assured them that wretches such as those would never be seen in his presence again.

The revolutionaries, however, had gained their object, which was to create disturbance and to flout authority. Getting bolder, they now began to speak disparagingly of the Khalifa and the governor. The public resented their impertinence and pressed Sa'eed to take steps to bring them



to their senses. The governor, however, declined to take any measures of his own initiative (perhaps because he was personally concerned in the matter), and asked them to lay the whole case before the Khalifa, which they did accordingly. Hazrat Usman ordered the offenders to be exiled from Koofa and sent into Syria, while Muawiah, the governor of that province, was informed that a party of revolutionaries was being sent in exile into his province; that he should provide them with the means of sustenance; should keep them under his eyes and see if they could be reformed. The kind treatment which they met with from Hazrat Muawiah, their own baseless ingratitude, and further developments in the situation, until it culminated in the assassination of Hazrat Usman will, however, form the subject matter of the third instalment.

## BOOK REVIEW.

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S. NIAZ.



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# The Ahmadiyya Movement.

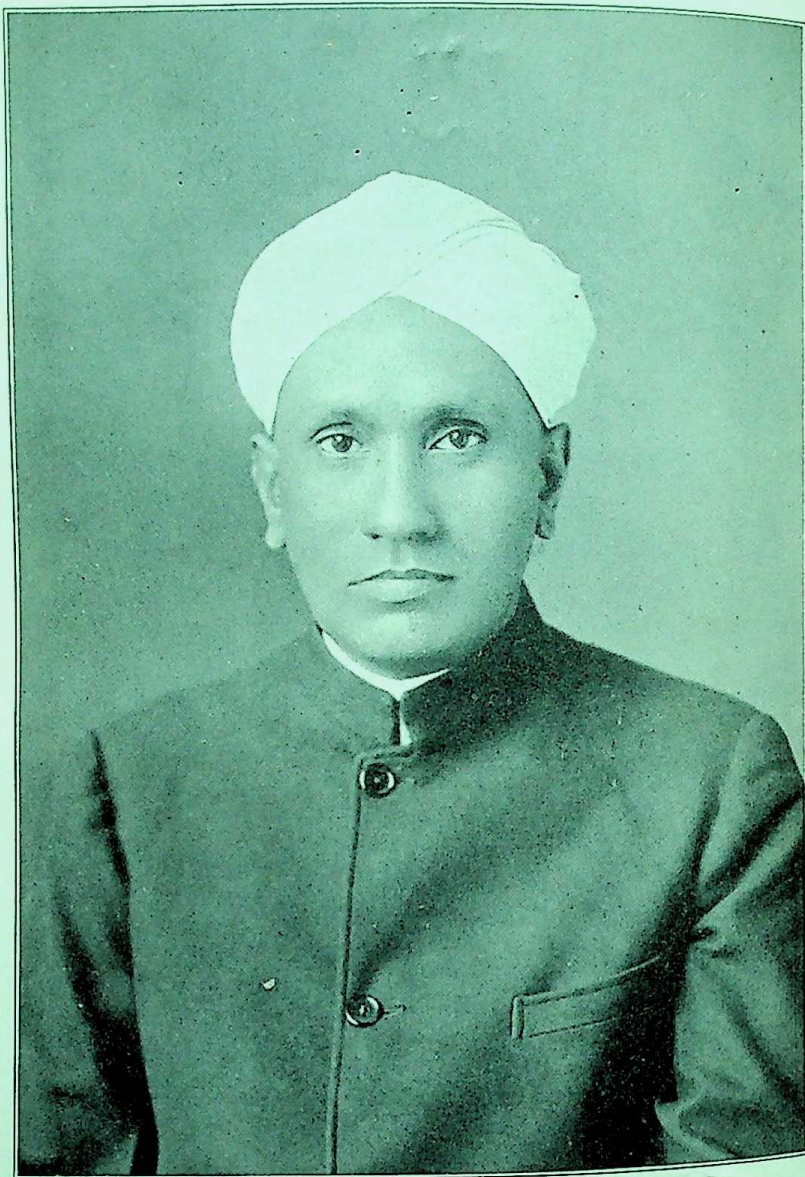
The Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mehdi and the expected Messenger of all nations: In the spirit and power of all the earlier prophets, he came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the true and real Islam and seeks to uplift humanity and to establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashirad-Din Mahmud Ahmad, under whose direction the Movement has established Missions in many parts of the world, the following being the addresses of some of them:—

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**SIR C. V. RAMAN. KT., F.R.S., M.A., D.SC., PH.D. (FREIBURG),  
LL.D. (GLASGOW)**

Dean of the Faculty of Science, Calcutta, who presided over the Prophet Day meeting held under the auspices of the Ahmadiyya Movement in Calcutta on 26th October, 1930.

He has written a paragraph on Islam and Ahmadiyyat which we have great pleasure in reproducing below:—

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

In the name of Allah, the most Beneficent and the most Merciful. We praise Him and invoke His blessings upon His Prophet, the exalted one.

*"A prophet came unto the world and the world accepted him not, but God shall accept him and establish his truth with mighty signs."*

## FALL OF MAN.

(T. K. LYE.)

From the chronological data of the Bible we find that Adam was created 6,000 years ago, and his Fall by eating the forbidden fruit took place when he was in the Garden of Eden with Eve. By his Fall, it is said in the Christian Bible, he became sinful and his sinful character descended to every human being.

According to this belief every man and woman is born in sin. One may be a Prophet of God, but he is not free from the hereditary taint of sin. So, there is no method and no remedy on this earth which could save the children of Adam.

In primitive days it was the custom in many countries for a King or a ruler to put his own son to death as a sacrifice to the tribal gods. The reason for so sacrificing a king's son was that in those superstitious days the king was



regarded as a personification of the tribal god, and hence, as the divine father of his people. His son, who was sacrificed, was called as the "Son of Father." This phrase is in Hebrew as "Bar Abbas." When the idea of civilisation began to take root, these kings were gradually relieved of this terrible duty, and instead of sacrificing their own sons, a criminal condemned to death was substituted for the royal prince. Philo of Byblus, in his book on Jesus, says that it was customary for the king to give his beloved son to death for the nation as a ransom offered to the avenging devils, and that the victims were sacrificed with mystic rites. ("Paganism in Christianity," by Arthur Wiegall, p. 70).

The name "Bar Abbas" was not the personal name of any one criminal, but was the traditional name for the victims in an annual human sacrifice, and the use of this name survived even later than the time of Jesus.

We find a similar sacrifice in a modified form in modern Christianity, viz., a belief among the Christians that the only Son of God was offered to be sacrificed and by his blood the sins of mankind were washed away.

In the Gospel according to John the Baptist, it is stated that God sent His only son as a lamb to be sacrificed as the only remedy to remove the sinful characteristics of Adam inherited by every man and woman, and also as a means of protection against the avenging devil who deceived Adam and Eve.

When this Lamb of God, known as Jesus Christ, appeared and began to claim that he was the Son of God, the Jewish priests arrested him and took him before Pilate. Here they charged him with blasphemy and asked Pilate to pass sentence of death on Jesus. But Pilate refused to pass such a sentence, as he could find no fault with Jesus, and asked the Jewish priests to take away Jesus and judge him according to their laws. They, too, refused to do that, and said, "It is not lawful for us to put any man to death;" (John xviii : 31). Then Pilate said, "Ye have a custom, that I should release unto you one at the Passover. Will ye, therefore, that I should release unto you the King of the Jews?" Then cried they all again, saying "Not this man, but Barabbas." Now Barabbas was a robber." (xviii : 39-40).



Here it clearly shows that before Jesus was arrested and taken before Pilate the Romans or Jewish priests had already selected a robber as a victim for their annual human sacrifice. This victim, whatever was his proper name, was named as "Barabbas," that is, "Son of Father." When Pilate released the robber, Jesus was substituted in his place, and according to the custom was crowned with a crown of thorns to indicate that he was son of a king who was regarded as a god incarnated.

In the Babylonian Sacae a criminal was dressed up in royal robes to represent a prince, a crown being placed on his head, and was scourged and then crucified or hanged. In early Palestine a similar custom obtained, according to which a criminal was sacrificed in the guise of the primitive royal "Son of the Father, or *Bar Abbas*." ("Paganism in Christianity," p. 72).

Now reflect on the words of the Jewish priests and Pilate. The former said, "It is not lawful for us to put any man to death," and the latter said, "Ye have a custom that I should release unto you one at the Passover." To release one for what purpose? From this one can conclude that Pilate had no desire at least to harm Jesus; similarly, Jewish priests also were afraid to put any man to death. But it appears that it was the determination of the Jewish priests to have Jesus arrested a day before the Passover (John ii: 55-57), and then make him Barabbas, because Jesus had claimed as the Son of God (John xxix: 7).

Pilate released the already selected Barabbas and asked the Jewish priests to take away Jesus, and they took him before their Council, called Sanhedrins. Afterwards, it is stated in the four Gospels, he was crucified.

Now, the question is, did Jesus offer himself to be crucified on the cross for the sins of mankind, or was he slain and hanged on a tree as "Barabbas"?

In the four Gospels it is stated that Jesus was crucified on the cross, but Paul, the man who always received revelations from Jesus and possessed the exact thought of Jesus, gives a different version. He says that Jesus was hanged on a tree. Look at his words:—

"For they that dwelt at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets



which are read every Sabbath day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, *they took him down from the tree, and laid him in a sepulchre.*" (Acts iii: 27-29).

Mr. Weigall says this must be a mistake. This cannot be a mistake, because the writer was Paul, who is believed by the whole Christians as the only evangelist who possessed the exact thought of Jesus and was guided by the inspiration of the Holy Ghost.

According to Paul, the Jews "fulfilled all," and at last took Jesus down from the tree and laid him in a sepulchre. It is said that a tree is a cross. How can one believe that by tree is meant cross? If so, it is a mere supposition of the Christians and not of Paul. Because Paul himself has cleared the doubt by explaining as follows:—"Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written: Cursed is every one that hangeth on a tree." (Galatians iii: 13). Further, "Who his own self has our sins in his own body on a tree." (I Peter ii: 24). This clearly shows that Jesus was hanged on a tree and not on the cross. The word here translated as "tree" is the same as the word used in Deuteronomy xxi: 22-23). On this point all the critics agree.

Now Paul says that the Jews "fulfilled all," meaning thereby that it was the Jews and not the Romans who put Jesus to death. If the Jewish priests put Jesus to death they would not have caused it by crucifixion. Crucifixion was no Jewish custom, whatever the charge may have been. The penalty for blasphemy or heresy was decapitation or stoning.

If Pilate condemned Jesus to death, then we can believe Jesus was crucified on the cross. It was not so. After Jesus was scourged and was crowned with a crown of thorns, he was taken before the Jewish councils called Sanhedrins, and condemned to be *stoned* and then hanged—to be hanged, in old sense as in Deuteronomy, i.e., on a *tree*.

The question we now have to ask is that if Jesus was hanged on a tree, before or after he was stoned to death, how could his blood be an atonement for the supposed Fall of Adam and the hereditary sins of his descendants?



## THE TRUTH ABOUT THE BEGINNING OF DISSENSIONS IN ISLAM.—III.

(By S. NIAZ).

To continue this article from the place where it was left off in the November issue of the *Review of Religions*, the party of seditionists, that was exiled from Koofa and sent into Syria, consisted of about ten members (there being a difference of opinion as to the exact number). As will be remembered, directions had been issued to the governor of that province to keep these men under his eye and to see if anything could be done to reform them. Hazrat Mu'avia received them with great kindness, extending his hospitality to them as if they were his guests instead of being political offenders, taking his meals with them and showing them great courtesy and consideration in many other ways. After some days he spoke to them gently, trying to make them see the error of their ways. The Quraish, he said, were the people whom God had selected as His instruments for the uplift of Arabia; that the Arabs owed all the glory and the grandeur of their name to them; that it was an unworthy requital of their services to begin to hate them in return; that those who were at the head of affairs in administrative capacities were like so many shields which protected the public from the evils of lawlessness and anarchy; and that they should be grateful to them and not be rebellious. "Bother the Quraish," was the significant reply. "We have never been second to them in numbers and strength before, and we are not weaker than them now. And as to the shield," continued the speaker, "which you have mentioned, who do you think it will go to if it is forced out of the hands of the Quraish?" Not content with this seditious speech, they went a step further in their boastful self-confidence and ordered Hazrat Mu'avia to resign his governorship. Mu'avia then spoke to them sternly and told them that they were not misguided people, as he had first thought them to be, but were determined anarchists who wanted to upset the government for their own ends and for the sake of destroying Islam, with which, in spite of their outward profession of this faith, they had no affinity whatever. Failing to intimidate Mu'avia the anarchists lost their temper in chagrin, and getting rough, began to threaten violence. The governor of Syria reminded them that they were no longer in Koofa; that in Syria there was no gentle and forgiving Sa'eed to stand between them and the loyal wrath of the people upon seeing their governor insulted, and that they would be torn



to pieces even though he may be inclined to shelter them. The seditionists were sensible enough to realise the truth of these words, and Mu'āviaḥ left them without any further untoward incident.

After this incident the governor of Syria ordered these men to return to Koofa, and at the same time wrote to the governor of that province saying that these were people who hated Islam in their hearts and that, though they held anarchist ideas, yet being little better than fools, they were, in themselves, not capable of becoming dangerous without help from others. This estimation formed by Hazrat Mu'āviaḥ was quite correct, but he did not know that away in Egypt there was a master mind who was using these poor fools as pawns in his own game and that a poor intellect and rough, obstinate and contrary temperaments were just those qualities which made them such excellent tools in the hands of the arch-conspirator.

When these men left Damascus they thought it better not to go to Koofa. The people there had, by this time, got acquainted with the real nature of their activities and there seemed little prospect of further success in a field that had already been exploited. They therefore entered the province which was known by the name of Jazira. Abdur Rahman, the governor of this province, was a son of the renowned Khālid bin Waleed—the general so famous in the history of Islam for his martial daring and dauntless courage. Abdur Rahman was sterner in disposition than both Sa'eed, the governor of Koofa, and Mu'āviaḥ, the governor of Syria. He had the anarchists sent for before him as soon as they arrived and, restricting their movements, he had them kept under a close watch. On all his tours, wherever he went, he took them along with himself, making them travel on foot, so that their incendiary natures might learn the value of the peaceful life of a peaceful, law-abiding citizen. And in fact this doze of stern discipline proved more effective than the forgiving mildness of Sa'eed or the kindly courtesy of Mu'āviaḥ. After a time one of their number, a man named Malik, obtained permission from Abdur Rahman to go to Medina and ask forgiveness for their misdeeds from the Khalifa. Upon arrival at Medina he expressed deep repentance on his own behalf and on behalf of his friends. The kind-hearted Hazrat Usman forgave them entirely and inquired as to where they would like to live for the rest of their lives. He replied that they were quite happy under the rule of Abdur Rahman and that they preferred to stay in the province where he was the governor.

This desire to continue to stay under the rule of Abdur



Rahman is an indication of the fact that at that time these people were sincere in their repentance; but, as later events showed, this was only a temporary phase which did not last long.

Abdullah bin Saba (Ibnus Sauda) had not been idle during this time. As will be remembered, the plan which he had adopted was to keep himself carefully hidden in the background and to sow the seeds of discontent through a number of agents whom he had scattered far and wide. The instructions which he issued to his lieutenants are a proof of his extraordinary talent for conspiracy and intrigue.\* These instructions were that they should not at once reveal the real nature of their aims and objects: that they should first establish their own reputation as righteous and God-fearing men, and then try to create discontent by appearing to be anxious for the good name of Islam and the welfare of Muslims. He also impressed it upon his agents that they should never try to excite the feelings of the general public against the Khalifa. He was shrewd enough to see that the institution of Khilafat possessed a strong religious sanction in the eyes of Muslims which would prevent them from listening to any propaganda against the Khalifa. He therefore instructed them to begin by inciting the public against the provincial officials first, and then, as their hold upon the people should become stronger, to direct this discontent against the Khalifa as well.

His first attempt on these lines met with no success. This consisted of secret propaganda against the governors and other high officers of state in the areas of their own jurisdictions. This proved a failure because the people, whom it was sought to mislead, could see with their own eyes that the tales of greed, oppression and tyranny which were being circulated were without any foundations whatever, as the lives which the state officials led and the way in which they discharged their public duties were absolutely irreproachable. But Ibnus Sauda was not the man to be discouraged by failure. His resourceful brain improved upon the initial plan, and henceforth the instructions were that the propaganda against the State officials of every province should be carried on not in that province itself, but in the other provinces, so that the people among whom the fictitious stories of oppression were circulated may not be able to verify them. The agents of anarchy in each province now began to circulate stories concerning the supposed tyranny and oppression in each province in all the other parts of the Muslim world. The result was that everywhere people thanked

\*See Tabri, London edition, page 2,942.



God for having blessed them with such conscientious and just rulers, and felt sorry for their brothers in the other parts of the Muslim world, about whose oppression they heard such lamentable tales.

After a time this propaganda became so intense and widespread that letters bearing such stories began to arrive in Medina as well. At last some of the Companions of the Holy Prophet approached the Khalifa and asked him if he was aware of the stories which were pouring in from every province. The Khalifa replied that according to his information all was well and the people were happy. The Companions then acquainted him with the nature of the stories which were being circulated in the masses. Realising the seriousness of the matter from the wide publicity which was given to these rumours, Hazrat Usman decided to investigate the matter thoroughly and see if there was any truth in them. After consultation it was decided that different men should be deputed to travel to the different provinces and there see with their own eyes how the government was carried on. Accordingly Usāmah bin Zaid was sent to Basrah, Mohammad bin Muslimah to Koofa, Abdullah bin Umar to Syria, and Ammār bin Yāsir to Egypt. Besides these four there were some other men also who were sent in different directions for the same purpose. All of them made thorough inquiries in their respective areas and returning to Medina reported that conditions were normal; that there was no oppression; that the rights of the individual as well as the public were not threatened by any aggression on the part of their rulers; and that the people were happy and went about their business free and unmolested in every way.

This was the purport of reports concerning Basrah, Koofa and Syria. Ammār bin Yāsir, however, who had been sent to Egypt, failed to return within reasonable time. But before proceeding to find out what befel him, it would be advisable, here, to evaluate the inquiry that was made in the three provinces which have been mentioned above. It is obvious that, if we have reason to believe that the men, to whom this task was entrusted, were men who, in view of their position and standing in the Muslim world, can not be expected to have been influenced by the provincial officials in their own favour, the reports which they submitted will have to be given full credit for disinterested adherence to truth. Usāmah bin Zaid, who was sent to Basrah, was the son of the famous Hazrat Zaid, the faithful slave of the Holy Prophet, whom he had liberated. Just before the Holy Prophet died he had raised a strong army, and the chief command of this army was vested by him in Usāmah bin



Zaid. It may safely be inferred, therefore, that the man whom the Holy Prophet selected to command an army which included men like Hazrat Umar, must have been a man of no ordinary courage, talent and capacity. This choice of the Holy Prophet, as later events proved, was not merely a favour which he bestowed upon Usāmah : Usāmah was really a very capable man, worthy of being entrusted with the conduct of important affairs of State. The Holy Prophet loved Usāmah so much that it was not easy to say which of the two, his own grandson Imam Hassan or Usāmah, he loved more. It is therefore evident that the man who enjoyed this enviable position could have little to fear or hope from the provincial governors or their subordinate officials. Mohammad bin Muslimah, who was sent to Koofa, was a man who commanded special influence and respect among the companions. Abdullah bin Umar, who was sent to Syria, does not stand in need of any introduction. After Hazrat Ali the eyes of the Muslims turned to Abdullah bin Umar as their next Khalifa, but he loved seclusion and preferred to live in retirement. His zeal for the Faith was so great that on certain occasions during the reign of Hazrat Umar, when he thought that any particular views held by Hazrat Umar were wrong, he debated the issue with the fearlessness of his honest and frank nature, which was his characteristic in upholding what he believed to be the truth.

It is clear, therefore, that we have no grounds for doubting the impartiality and the veracity of the reports submitted by these three men. These reports strongly establish the fact that the rulers were just and conscientious; that the people were contented and happy; and that tales of tyranny and oppression were no more than malicious lies. The very nature of the rumours and the method with which they were circulated bespeak of some secret agency at their back. This agency was a body of Jews who had adopted this plan to destroy Islam. These conspirators had obtained the support of some self-seeking demagogues whose natures stood poles apart from the principles of Islam—people who had embraced the new faith for just those very aims for the attainment of which they now went over to the side of lawlessness and anarchy. If there was any fault in Hazrat Usmān or his governors, it lay in just the fact that they stood between the anarchists and the realisation of their dreams and desires; that they prevented the conspirators from enriching themselves by means of violence and loot; and finally, in the fact that the institution of Khilafat was like a strong citadel the redoubtable defences of which protected the faith of Islam and the Muslims from the inroads of the



enemy—the citadel without whose fall the destruction of Islam could not be encompassed. A decision, which the anarchists arrived at in one of their councils which they held in Koofa, strongly establishes the truth of the above-mentioned conclusions. It was decided in this council that “*lā vallāhi lā yarfao rāsan mā dāma Usmāno alannāsi*,” i.e., the anarchist movement could make no real headway as long as Usman was at the head of affairs.

When Ammār bin Yāsir did not return for a long time, nor did any news concerning him reach Medina, it began to be feared that perhaps he had died or had been killed during the journey. But it turned out later that, on account of his simple nature and lack of insight into political matters, he had fallen into the clutches of those very people who were at the root of the mischief. The decision to send out these commissions of inquiry had been arrived at with such unexpected suddenness and the commissions had been despatched to their respective provinces with so little loss of time, that Ibnus Sauda was unable to instruct his agents as to the steps which they should take in order to influence the inquiry to their own advantage. In Egypt, however, where he was present in person, he was able to do all that was necessary in this connection. His task was made easier by the chance fact that the governor of Egypt, at that time, was a man who, before he became a Muslim, had been a bitter opponent of Islam and a deadly enemy of the Holy Prophet—so much so that at the fall of Mecca the Holy Prophet had given orders that he should be killed, even if he were found in the sanctuary of the Ka’aba itself. Although he was pardoned by the Holy Prophet in the end, yet his earlier hostile activities had created such an aversion in the minds of the Muslims that, in the case of some of them, (and Ammār was one of these) the remnants of this dislike clung on to their minds even after he had embraced Islam. Ibnus Sauda was not the kind of man to overlook the huge advantage which he could secure by manipulating this fact with his almost uncanny skill as a subtle and psychological propagandist. He made arrangements to fall across Ammār bin Yāsir as soon as he entered Egypt, and what with his skill as a speaker and what with his suave, persuasive ways and his pious and righteous airs, soon brought him completely under his spell. Ammār was so deeply influenced by Ibnus Sauda that, instead of conducting an independent inquiry, he swallowed the cunning bait, accepted as gospel truth all that the anarchists poured into his ear, never as much as went to see the governor, and was so completely misled by the seditionists that he himself became one with them in criticising the government.



Although the report about Egypt was the only one of its kind, still so careful and conscientious was Hazrat Usman that he sent a circulating letter to all the provinces saying: "Ever since I became Khalifa I have been doing my best to exhort people to do good and to hold them from that which is evil. No relation of mine possesses any rights or privileges over and above those belonging to the rest of the Muslims. Here in Medina I have heard that the State officials illtreat the public and use harsh and unseemly language. I therefore proclaim by means of this letter that whoever may have been the victim of any injustice from my officers should see me on the occasion of the coming Hajj and receive the recompense or revenge, as the case may be, from me or my deputies, or forego and forgive. Verily those who give in charity have their reward with their Lord."\* When this feeling letter was read to the assembled masses of Muslims gathered together in the mosques for the Sabbath service on Friday afternoons the people wept as they realised the intensity of feeling on the part of the Khalifa which that letter expressed and cursed those who had caused him such grief.

But even this did not satisfy Hazrat Usman. He summoned the different governors to Medina and when they arrived there asked them to explain how it was that they were being accused of oppression and tyranny, saying that he was uneasy lest there may be some truth in these stories. The governors replied that now that the matter had been investigated by means of independent inquiries; when no one had come forward to lay his grievances before the commissions; when the findings were, on account of the high and independent position of the different commissioners, above the suspicion of partiality in their favour, what need was there for them to say more? A conference was then held in order to decide what should be done to cope with the situation, which unanimously submitted to the Khalifa that he should be strict in dealing with the seditionists, and that this was the only remedy. But strictness went against the grain of the kind-hearted Khalifa, who declared that the trials and troubles foretold by the Holy Prophet could not be avoided; that all they could do was to keep them off a little while longer with love and kindness; that in all such cases in which no transgression of the law was involved, leniency would continue to be his principle; that he had never spared himself where the good of the public was concerned; and that for himself he desired nothing better than

\*See Tabri, London edition, page 2,944.



that he should pass away before the tide of troubles that had been foretold should set in, so that he may not live to see the heart-breaking spectacle of the disintegration of Islam.

Upon returning from the pilgrimage that year Hazrat Mu'āviah accompanied the Khalifa to Medina, and after a short stay there begged to see him in private before leaving for his province. In this interview he explained that the conspiracy seemed to be assuming threatening proportions; that he would feel easier in mind if he had the Khalifa near him so as to be able to defend his sacred person in case of need. He therefore proposed that Hazrat Usman should either accompany him to Syria or allow him to leave an adequate guard at Medina so that the anarchists may not be able to surprise the heart of the empire in a state of utter defencelessness; or that failing both, he should give him (Mu'āviah) the right to avenge his death in case the worst came to the worst. Hazrat Usman could neither think of going away from the city where rested the sacred remains of his beloved master, nor could he bear to have an army stationed in that beloved city. And Mu'āviah he knew was a just and scrupulous man, but a stern disciplinarian. The result was that none of the three requests of Mu'āviah was granted to him. As he came out after the interview his heart was therefore heavy with the premonition of evil and, addressing those who were present at that time, he commended the person of the Khalifa to their care and went away to his province with his mind full of forebodings.

These forebodings were soon to turn out to be only too real. Ibnus Sauda was quick to seize the opportunity which the absence of governors from their provinces offered to the faction of anarchy. He planned a day for a general rising on which the seditionists were to attack the officials in every province. But the governors returned before this plan was perfected, and the idea was given up. In Koofa, however, where the anarchists had, on previous occasions, gone to such lengths, they decided to carry the plan through. Sa'eed, the governor of Koofa, had not yet returned when Yazeed bin Qais, the leader of the Sabae faction in Koofa, held a meeting in the mosque and there proposed that Hazrat Usman should be called upon to abdicate from the office of Khilafat. Qa'qa', the commandant of the garrison in Koofa, heard of this meeting and came to arrest Yazid. This sobered Yazid, who pleaded his innocence and explained that his aim was no more than to draw up a petition to the Khalifa begging him to change the governor. Qa'qa' told these men that it was not necessary for that purpose to hold meetings like that;



that they should simply put down their grievances in writing and send them to the Khalifa. But although people dispersed at the time, the conspiracy kept developing. At last Yazid wrote to those of his friends who had been exiled from Koofa and who were at this time living in Hamas. In this letter, which was despatched at express speed, he told the exiles that their faction had secured the support of Egyptians and that they should now return to Koofa post haste.

When this letter reached the exiled Koofians in Hamas they all disapproved of the action proposed in it—all except Malik, the very man who had gone to Meidna to obtain pardon from the Khalifa. He at once started for Koofa, and when his companions saw this they felt afraid that when Abdur Rahman would hear of this fresh development he would naturally consider them to be no less guilty than their companion who had fled. Driven by this fear, they also fled in haste. Abdur Rahman heard of their departure and sent his men in pursuit, who came back unsuccessful. Malik, who travelled very fast, soon reached Koofa. It was a Friday and the people were assembled in the mosque for the Sabbath prayers. Malik had, while on the way, invented a wild story about Sa'eed, who was now on his way to Koofa from Medina. Although he had come straight from Hamas, he, however, began to proclaim to the assembled people that he had been a fellow-traveller with Sa'eed on his journey from Medina and had heard him declaring openly that he would confiscate the properties of Koofians and distribute them among the Qur-aish; that he would insult and betray the women of that city, and that he was singing songs such as these: "On account of me the high-born ladies will come to grief: I am a man who is almost supernatural in his strength."

The majority of the mob, upon this, flew into a rage. Those who were more sensible and better understood the motives of the insurgents tried to dissuade them from their folly by telling them that they were being made the victims of a clever deception. But the feelings of the mob had been so cleverly worked upon that it was in no humour to listen to this sound advice. A man got up in the heat of the moment and called upon all those who wanted that Sa'eed should be disgraced and another governor appointed in his place to support Yazeed in the undertaking. Everyone with the exception of a small discerning minority responded to this call. Umar-ubnul Jareed, who was the acting governor, addressed those who were left behind in the mosque and reminded them of the blessings of the peace and unity which God had conferred upon them through Islam, and warned



them against falling back into the degradation and petty quarrels which had been their life before they became Muslims. But these were the people who did not stand in need of being reminded of these facts; and those who had let them slip from their memory were no longer there to listen to this excellent advice. They were on the road to Medina in order to intercept Sa'eed and order him to go back before he should reach the city. When he appeared he was told by the mob that he was no longer wanted in Koofa and that he had better go back quietly. Sa'eed answered that they had made a lot of unnecessary fuss, as in order to turn one man back it was not necessary for them to have turned out in such numbers. All that they need have done was to send a petition to the Khalifa and informed him as well of their wishes. His sensitive nature preferred resignation to ruling by force, and saying this, he turned back his horse and galloped back to Medina. A slave of Sa'eed who fell into the hands of the insurgents on this occasion was brutally murdered by them.

When, on arrival at Medina, he acquainted the Khalifa with these facts, Hazrat Usman asked him if the people had risen in revolt against the authority of the Khalifa or whether it was only a too emphatic though ill-advised way of rejecting an unpopular governor. Sa'eed replied that, as far as he had been able to gather, the people only wanted another governor in his place. Upon learning that they preferred to have Abu Musa Asha'ree, and not desiring to give them even a ghost of a grievance, Hazrat Usman exclaimed that he would bear up with their misbehaviour as he had been directed to do by the Holy Prophet until that time should come for which they were so impatient (by which probably he was referring to his own assassination, as he seems to have seen what the ultimate end of these conspiracies was going to be). Sa'eed was then relieved of his office and Abu Musa Asha'ree was appointed in his place.

It must be noticed here that the insurgents claimed that the governor was an unrighteous man, given to license and pillage. In the other provinces also this same was given out to be the general complaint. If this had really been so, one naturally would expect to see men like Talha, Zubair, Sa'd bin Abee Waqās, Abdullah bin Umar, Usamah bin Zaid, Abdullah bin Abbās, Abu Musa Asha'ree, Abu Horaira, Abdullah bin Salām, Abādatubnus Sāmat, and Muhammad bin Muslama to be at the head of the faction which was seeking the removal of corrupt and unworthy officials. These were the men who were the most selfless servants of Islam, and it is inconceivable that they should have seen tyranny



and corruption running so rampant and the fair name of Islam being dragged in the mire and yet have made no effort to set things right. But it is a curious commentary upon the degree of truth contained in such reports that these great men, whose honesty, integrity and devotion to Islam is beyond the shadow of suspicion, should have declined to identify themselves with this movement, and that only such persons should be the moving springs in it who were known to be the most negligent in the performance of their religious duties and obligations, who were unmindful of the rights of others and who did not stop at lying and deceit.\*

Beside this significant fact, there are a number of other considerations also which denote that the whole story against Sa'eed was a deliberate invention. Malik had come from Jazeera and claimed to have come from Medina, which one single fact, in itself, is enough to prove that the wild story he related about Sa'eed could not have been true. And then what reliance can we place upon the versions coming from men who could lie so glibly and who did not hesitate from having recourse to deception and deceit in order to further their aims? The very fact that in order to excite the mob against Sa'eed, Malik was forced to manufacture a tale, is sufficient to prove that, even against him, there was no real grievance. Otherwise the insurgents could never have been such fools as to overlook facts, had they had any, and take their stand upon fabrication. Again it must be noted that when Yazeed held his first meeting in the mosque he was joined by a mere handful of men whose support was not very enthusiastic, as appears from the fact that they dispersed as soon as the commandant of the garrison came on the scene. It was only when Malik had recourse to fabrication and deceit that the anarchists succeeded in working up the feelings of the mob. This early meeting proves, moreover, that the aim of this faction was to overthrow the Khilafat, as is borne out by Yazeed's proposal that Hazrat Usman should be ordered to abdicate. In this meeting the conspirators found, however, that in an open attempt against the Khalifa they had as yet no chance of carrying the populace with them and cleverly directed the movement against Sa'eed. The fact that they at once took the road to Medina is another significant factor, but any hopes they may have had of surprising the capital were frustrated by Sa'eed's unexpected move in galloping away to Medina with the news of the rising.

Abu Musa Asha'ree then took charge of the governorship of Koofa. His first action was to gather the people together and to speak to them in order to make them realise

\*See Tabri, London edition, page 2,925.



the monstrosity of their conduct, and he exhorted them to remain united and law-abiding in future. The populace then requested him to lead the prayers, but he declined, saying that he did not want to identify himself, even in prayers, with those people who had been guilty of defiance of vested authority, unless they repented of their past misbehaviour and undertook to submit to the authority of the Khalifa in every way. The people promising to do this, he led the prayers and in the end again reminded them of the injunctions of the Holy Prophet that anyone who rises in rebellion against lawful authority forfeits his life and should be killed.

After the appointment of Abu Musa there remained no other grievance which the anarchists could exploit. But they were not prepared to give up the game so easily. It was decided that deputations from all parts should meet in Medina to decide what should now be done. When these deputations reached Medina, Hazrat Usman appointed two men to mingle among them and bring news as to their aims and objects. The report which these two men submitted to the Khalifa was, that from statements made by the seditionists, it seemed that only three men from among the inhabitants of Medina were implicated in their doings (the names of these men have been mentioned before); that their plan was to obtain audience of the Khalifa and ask him certain questions with regard to incidents concerning which they had already poisoned the mind of the general public by means of their propaganda, so that, returning to their homes, they might be able to say that they had tried to dissuade Hazrat Usman from certain of his ways and views, but that, although he failed to defend himself, he yet refused to set matters right. This was a plan of diabolical cunning, to mingle and confuse the fact of their actual interview with the Khalifa with the fabricated story of its import and outcome.

Hazrat Usman called together the companions of the Holy Prophet for counsel. The accusations which the anarchists, by means of this manœuvre, were cleverly trying to establish in the eyes of the uninformed masses as having been proved against the Khalifa were that he had, even when travelling, said his prayers in full instead of *Qasar* (i.e., half of the actual), as was enjoined by Islam; that he had (probably for his own benefit) established government pasture grounds, which was an innovation, as nothing of the kind was ever done by the previous Khalifas; and that he appointed raw and inexperienced youths to high State offices. Hazrat Usman recounted these objections before the companions of the Holy Prophet assembled in council, and explained that once, in Mina, he had said his prayers in



full, because he regarded that place as his home, as he had some property there; that government pastures had been created by Hazrat Umar for the maintenance of government stock which came in as part of the *Zakāt* revenue; that he had extended these pastures only to the extent which was unavoidable on account of the increase in the stock; that he could derive but little personal benefit from these, as all the stock which he possessed was no more than two camels, although there had been a time when he was one of the wealthiest men in Mecca; that preceding Khalifas, and on occasions the Holy Prophet himself, had appointed men younger still in years to high State offices, and that he challenged anyone to prove that with him the factors determining the appointment had been, in one single case, any other than those of righteousness, and sense of public responsibility in the candidate, and his capacity to discharge his duties faithfully. He said that they, the companions assembled, were best in a position to know whether what he had said was right or wrong, and asked them whether or not, in their opinion, the accusations directed against him were justified. The companions unanimously declared that these were monstrous and palpably false and baseless accusations; that those who held such views were open traitors, aiming at the disruption of the unity of Islam; and that they should be executed for treason. According to Tabri all the Muslims present unanimously pressed the Khalifa to pass sentence of death upon these traitors, but the kind-hearted Usman was as firm in his unwillingness to do so, preferring to give them yet another chance to reform and thus possibly save their souls from perdition.

It must be noticed here that this incidence further establishes the fact that the companions of the Holy Prophet were not involved in these conspiracies at all. In the first place, the anarchists themselves admitted that they had only three sympathisers in Medina, and these were the two foolish youths mentioned earlier and Ammār bin Yāsir. Besides, if the companions were involved in the plot, what prevented them from making a coup at this time? Why did they not kill Usman and elect another Khalifa when such an opportunity offered itself? How is it that we find them, instead, insisting upon the execution of the supposed champions of their cause, at a time when they had nothing to fear from the Khalifa, whose life they held in the hollow of their hands?

However, instead of feeling grateful for the great forbearance and mercy which the Khalifa had shown, the conspirators were enraged all the more by their discomfiture,



which they regarded as a disgrace to themselves, and, attributing the Khalifa's mercy to their own cleverness, they, on their return, again got busy with their nefarious schemes.

It was now decided that, according to their original plan, they should go to Medina on the occasion of Hajj and, effecting a junction of their factions from the different provinces at Medina, surprise that city and effect whatever changes they liked in the government. Consequently, when the time came, three parties from Koofa, Basrah and Egypt started ostensibly on pilgrimage. As they had given out that they were going for the sake of performing Hajj, some other Muslims also travelled with them who knew nothing of their inner motives. This time Ibnus Sauda came at the head of his party from Egypt, and his coming shows that this was meant to be the final attempt. But here the question arises that, if the companions of the Holy Prophet in Medina were not at the back of the movement, why did they not take adequate steps for the defence of Medina, and how was it that the conspirators acted so boldly, in spite of the fact that the companions were known to them to be hostile to their aspirations? Does it not prove, one may well ask, that such boldness on the part of the seditionists could be due only to the fact that they knew that they had nothing to fear from the inhabitants of Medina? But this conclusion is not right, because the anarchists themselves admit that they had no more than three sympathisers in Medina. The companions, moreover, did their best to make the Khalifa take more strict measures to deal with the movement. Further than this they could do nothing but remain themselves on the alert to defend the Khalifa if occasion should arise. And this, as will appear presently, they most certainly did. The fact of the matter is that the conspirators had built their plans counting on the innate leniency of the Khalifa. They were confident that in the case of a miscarriage of their plans they would be able to obtain pardon and then would be no worse off than before.

When Ibnus Sauda started for Medina from Egypt the governor of that province sent word to the Khalifa informing him of the plans of the seditionists. The result was that, by the time these three parties approached Medina, the companions, who were scattered about in the near neighbourhood in connection with their business and various occupations, returned hastily to Medina. The small force thus assembled was divided into two. A part remained in the city and a part went out to cope with the insurgents. The three parties had meanwhile approached Medina and lay encamped on three points: those from Basrah at Za Khashb; those from Koofa



at Ahwas, and those from Egypt at Zulmarvah. At this stage they held another council and decided to send two men into Median in order to find out the temper of the city before taking any decisive step. Although they were in much greater force than the handful of companions opposed to them, they still hesitated, uncertain of the issue of the struggle against men of such calibre and proved courage as the companions of the Holy Prophet. The two men chosen for the task went into Medina and tried to persuade the wives of the Holy Prophet to obtain permission for them to enter the city, saying that they had no violent intentions beyond submitting a petition to the Khalifa to change some of the governors. The wives of the Holy Prophet were more discerning than the conspirators had bargained for, and flatly refused to intercede on their behalf. Then these two men approached Hazrat Ali, Talha, and Zubair one after another, with the same story and also with the same result.\*

After drawing blank each time they cast their nets they at last returned to their friends to acquaint them with the failure of their mission. It was then decided to make one last attempt before casting the final die, and prominent men from the three divisions went to Medina once more. The Egyptians, as they had been taught by Ibnus Sauda, believed in the "Waseeship" of Hazrat Ali, whatever it was. They were desirous of making Ali the next Khalifa. The seditionists from Koofa and Basrah, although they held the same views in political matters as did the Egyptians, they yet did not hold the same beliefs in religious matters. The Koofians and the Basrians wanted to make Zubair and Talha respectively the next Khalifa. Each party sought the person it wanted to victimise and to use as its tool. The Egyptians found Hazrat Ali outside Medina, commanding the small force which stood between the conspirators and their ambitions, and bent upon their destruction. They tried to delude him and lure him away from his loyalty to the Khalifa by promising to make him the next Khalifa, but Hazrat Ali spurned their overtures with contempt and disgust. The Basrians and the Koofians fared no better with Talha and Zubair†

To admit defeat and to sue for pardon was the only course now left open. Accordingly they affected repentance, but begged the Khalifa to change some of the governors. The leniency of Hazrat Usman, upon which they counted so much, stood them in great stead once again. The governor whom they did not like was changed and, apparently satis-

\*See Tabri, London edition, page 2,956.

†See Tabri, London edition, page 2,957.



fied, they started on their way back. Thinking that the danger had been averted, the handful of companions, too, who had assembled in haste, dispersed, each going about his business as usual.

After a few days, however, all the three sections of insurgents returned unexpectedly and swooped down upon Medina. Before anybody was aware as to what was happening they had the city completely at their mercy. They stationed strong guards at every point of vantage to dominate the city, besieged the Khalifa in his own house and proclaimed that he who did stir out of his house and try to rally the town would do so on pain of instant death. Hazrat Imam Hassan says that he was sitting in the mosque when all of a sudden he heard a big stir outside and the next instant heard shouts of "Allāho akzar." Before he had time to get up to inquire what was the matter the insurgents had poured into the mosque as well and had dominated the city.

The result of this sudden and wholly unexpected move was that the small force which could have been raised in Medina remained hopelessly dispersed and could not effect a junction. The insurgents forbade the citizens from gathering in groups, though they were more or less at liberty to move about singly. There were only two things which could save Medina now: help from outside or a combination from within. With regard to the first the insurgents were confident that the Khalifa, in pursuit of his constant policy, would never resort to such extreme measures as to send for help from outside. They calculated that he would never put the worst interpretation on their actions and would keep thinking that reason and good sense would prevail. Moreover, they might have thought that they would be able to complete their work long before help could arrive from anywhere. With regard to the second, they took every care that no combination of the companions in Medina should be effected. When the inhabitants of Medina recovered a little from their surprise, some of them tried to remonstrate with the rebels, but they were sternly ordered to keep quiet or take the consequences.\*

The whole town was now completely in the hands of the insurgents. As, when these people had left a few days ago, they had professed to have been completely satisfied, the companions were at a loss to understand why they had returned in such a violent and determined mood. People of lesser consequence were treated with too scant courtesy to

\*See Tabri, London edition, page 2,962.



allow of their asking the insurgents the meaning of this outrage; but men like Ali, Zubair and Talha, in whose interests the insurgents claimed to be acting, asked them to explain what they were about. The circumstance which, they alleged, had changed their attitude and brought them back prepared to go to any lengths, was that they had intercepted a letter which the Khalifa had secretly sent to the deposed governor of Egypt, which told him to disregard the letter of his own dismissal which they were taking to him, and directed him to execute the leaders of the movement which had sought his downfall, and to have some of its other members flogged and disgraced in other ways.

The way in which they claimed to have intercepted this letter is very curious and very interesting. The Egyptians stated that while on their way back they noticed a man riding a camel, bearing the State iron, who sometimes passed in front and sometimes fell back. This action of his excited their suspicion, and upon cross-questioning him their suspicions became stronger. Searching him, at last, they found him carrying this letter. Hazrat Ali asked them how they accounted for the simultaneous arrival back in Medina of the Koofians and Basrians, if the Egyptians had intercepted this letter after some days' march in divergent directions. This factor, he declared, showed clearly that their move was in accordance with a plot hatched while the three parties were together at Medina. Unable to explain this obvious flaw in their story, the rebels replied that whatever the case may be, they were not going to submit to Hazrat Usman's authority any more.

Hazrat Talha, Zubair, and Hazrat Muhammad bin Muslima, who was another very prominent companion, all refused to credit the story of the letter on the same grounds. The rebels, however, had become so bold that they called upon Hazrat Usman to explain how he expected to free himself of the blame of cheating and double-crossing them. Some prominent companions, too, were present on this occasion. Hazrat Usman replied that there were only two ways of dealing with the question: that either the plaintiffs (*i.e.*, the rebels) should produce two witnesses establishing his guilt or, failing that, the question would be decided on the defendant's oath (*i.e.*, his own). No witnesses were produced, and Hazrat Usman declared solemnly, on oath, that he knew nothing about this letter.

That there wasn't a grain of truth in this fanciful story is well borne out when we consider the following inconsistencies which stand out prominent in this story:—

1. We have already seen that these people never hesi-



tated to lie for the attainment of their object. They lied in trying to disgrace Waleed bin Uqba, as was shown earlier in this narrative; they lied again when they were trying to discredit the good name of Sa'eed, the governor of Koofa, who succeeded Waleed; and they lied on an unprecedentedly big scale when they carried on an intensive propaganda purporting to show that the provincial officials were oppressors and heartless tyrants. Is it impossible for men of this moral stamp, that, upon seeing that all their efforts and long labours in working up sedition had been completely sterilized by the action of the Khalifa, they should have forged a letter in his name in order to provide themselves with another grievance to exploit?

2. Secondly, as Hazrat Ali, Hazrat Zubir, Hazrat Talha, and Hazrat Mohammad bin Muslimah flung in their faces, they claim to have intercepted the messenger bearing the letter in question at a place called Bowaib, which is at a distance of six days journey from Medina. This means that on the day when the letter was intercepted the parties from Koofa and Basrah were at a distance of six days journey from Medina and also at a considerable distance from each other as well as from the Egyptians. In other words, they could not have returned to Medina in less than twenty-four days if news concerning the letter had brought them back. But they arrived back in Medina very much earlier. This one fact in itself is enough to prove that, before leaving Medina, it had been decided to return suddenly on a certain day and surprise the city. Ahdullah bin Saba invented the story of the letter in order to give an edge to the feelings of such of his adherents who were only the dupes of his cleverness and, so far knew nothing of the real issues, lest they might think it queer that their leaders should so wilfully violate a solemn pledge, so recently given. As a precaution against this eventuality he invented the fiction of the letter. To steal a camel bearing the state iron and to bribe a slave to stage the necessary amount of show were not difficult things to arrange for a man like Ibnus Sauda, after the idea and the urgent need of the moment for something of the kind had once occurred to him.

3. Thirdly, the way in which it is asserted that the letter was detected has a distinct air of unnaturalness about it. A man, carrying a confidential document, cannot be imagined to behave in a way which any fool could have seen was sure to excite suspicion. But this messenger certainly did so; by sometimes passing on in front and sometimes falling in the rear he seems to have been deliberately courting and inviting suspicion. The answers which the rebels allege he returned to their cross-



examination are no less unnatural. He is reported to have answered that he was a messenger of the Khalifa, but that he bore no written or verbal message. Such an answer can only be expected from a perfectly mad man or one who is working to bring himself under suspicion. If he was really the Khalifa's messenger, where was the necessity for him to blurt out the fact at the earliest opportunity. It cannot be claimed, on his behalf, that he did so because he was a truthful man, for a truthful man does not lie the very next instant as did this one when he said he bore no verbal or written message to anyone, while knowing that he had a letter in his possession which he was carrying to the governor of Egypt. It is obvious then that he did not scruple to lie. But the question is why should he lie exactly on those points most likely to excite suspicion? Again, if he was really entrusted with such an important mission in which the element of time counted for a great deal, it is only natural to expect that the necessity to travel with all possible speed must have been well impressed upon him, and the means of doing so placed at his disposal. And he must have started at least as soon as did the other letter ordering the dismissal of the governor which he was to forestall and which the insurgents were carrying themselves. As a single rider equipped to travel rapidly is capable of moving at a much faster speed than a big caravan, it is inconceivable why, on the sixth or seventh day, he should still be lingering in the vicinity of the caravan. Not only that, but he seems to have been moving at quite a leisurely pace as is apparent from the fact that he sometimes passed on in front and sometimes fell back in the rear. All these movements of his, which otherwise remain incomprehensible, become intelligent the moment we substitute the right hypothesis that he was acting under instruction from Ibnus Sauda, who had enjoined upon him to draw suspicion upon himself by his queer behaviour, so that his adherents should search him and themselves come upon the important forgery which they would, in the circumstances, at once take to be genuine.

4. Then again, the subject matter itself of this letter shows that it had been drafted by someone whose knowledge of the religious law of Islam was extremely poor. This letter instructs the governor of Egypt to have the beards of such and such persons shaved as a disgracing punishment for being involved in subversive movements. Now everyone knows that the Islamic Shariyyat forbids Muslims from shaving their beards. A Khalifa's foremost duty is to see that people properly respect and observe the religious and quasi-religious injunctions. It is therefore inconceivable that the



Khalifa himself should give orders, the carrying out of which involved an infringement of the religious law. For instance, he cannot order an offender to be punished by being forced to eat pork or bacon or drink wine, as all these things are forbidden. Yet the punishment which this letter prescribes for some people is exactly of this nature and thus denotes the writer's poor knowledge of the Shariyyat of Islam.

5. It must also be remembered that the consistent policy of Hazrat Usman, in dealing with these people, had been one of mercy and patient forbearance throughout. If he had desired to kill them he could have done so long ago. He certainly could have utilised the chance for doing so when all the companions in Medina were pressing him to pass sentence of death upon them. When there was no paucity of valid grounds for their execution there was no need for Hazrat Usman to stoop to such underhand and unworthy methods. It has been hinted by some that Mirwan, who was the Khalifa's Secretary, impelled, perhaps, by his zeal for the welfare of Islam, might have sent this letter without the knowledge of the Khalifa, considering that the end would justify the means, as, by doing so, he would be removing a very serious danger to the State—a danger about which the statesmen of the time had despaired of the Khalifa's taking measures strict and stringent enough to deal with the mischief. But this idea is too absurd to merit any serious refutation. How could Mirwān have counted upon his action remaining undetected by the Khalifa and, in that eventuality, how could he have saved himself, or even satisfied his own conscience for having acted for the Khalifa in such a serious matter and acted even without his knowledge. Again, if it was indeed he who wrote this letter why did he not send similar letters to the governors of Koofa and Basrah because there too the danger was as real as from Egypt? Fact is, as there was no Abdullah bin Saba in these two parties and as so many camels bearing the State iron could not be laid hands on in such a hurry, nor so many men procured to act the part of intercepted messengers, only one was considered enough and the matter being important the ringleader conducted the show himself.

6. A still more significant fact is that when Hazrat Usman demanded witnesses one would expect that the intercepted messenger would have been produced. But curiously no witness was forthcoming. Does it not suggest that the conspirators were afraid that the perjured traitor whom they had hired would give away the whole plot when confronted with the Khalifa and the companions of the Holy Prophet?

7. Finally, it is known about these men that this was



not the only occasion on which they resorted to forgery. In order to pave the ground for the attainment of just those aims for which they had concocted this plot, they had often before resorted to forged letters in the name of Hazrat Ali, purporting to be encouragements from him, in their task of working up the feelings of the masses against Hazrat Usman. There were strict instructions that the existence of such letters should be kept strictly confidential, so that knowledge about them becoming too general may not reach Hazrat Ali himself and thus expose the whole plot. The way in which this important fact leaked out is very interesting. When the supposed letter from Hazrat Usman was intercepted some of the insurgents, who were not in the know, approached Hazrat Ali, in order to secure his help in what they thought was a just cause with which Ali himself sympathised. When Hazrat Ali refused point blank they asked him why he was now so set against this course after encouraging them on previous occasions by means of letters. This was indeed a surprise for Hazrat Ali, who was horrified to hear this. Thereupon the conspirators, who themselves did not know that Hazrat Ali was innocent, looked at one another and exclaimed that it was a pity that the man for whom they were taking all this trouble was so faint-hearted that, after egging them on so far, he was backing out of the struggle at the critical moment.

All these considerations, therefore, singly and collectively, point towards the fact that among the conspirators there were some expert forgers. It is, moreover, clear that these forgers were among the Egyptians, as the letters purporting to be from Hazrat Ali were circulated in Egypt alone. Hence it is quite clear that the letter was not written by anyone in Medina, but was prepared in the camp of the Egyptian insurgents.

The story of these events has now reached the final tragic stages. But I crave my readers' indulgence for breaking off once more and prolonging the narration into another instalment. This question, as I tried to show at the very outset, has a very important bearing upon the merits of Islam as a religion. Necessity has forced me not to omit any details, as too concise a narrative, by leaving out small facts here and there, in the long run, becomes a mere assertion and fails in its purpose if it is meant to serve as a proof. I have followed Hazrat Khalifatul Masih's lecture at the Martin Historical Society so closely as to have all but literally translated it. That lecture, published in book form in Urdu, is such that I have found it impossible to reduce it further without impairing the strength of the argument.



## THE HOLY PROPHET'S MARRIAGE WITH ZAINAB II.

It must be mentioned here that Ibn Sa'd, Tabri and some others have referred to a tradition in connection with the marriage of the Holy Prophet with Zainab, which is utterly false and unfounded; but as it appeared to the Christian writers to suit their purpose, they have not hesitated to turn it to their use, giving it a most odious shape. The tradition as given by Tabri and others runs thus:—

After the Holy Prophet had married Zainab to Zaid, he one day went to his house to see him. Zaid did not happen to be at home at that time. When the Holy Prophet, standing outside the house called to Zaid, Zainab replied from inside that he was not at home; but at the same time recognising the voice of the Holy Prophet she hurriedly rose up and said, O Prophet of God, may my mother and father be a ransom for thee! please come in." The Holy Prophet, however, refused to enter the house and prepared to go back. But as Zainab had stood up in a hurry and had no scarf on her head and the door of the house was open, the Holy Prophet's eyes fell on her and being touched by her beauty, he went away murmuring the words—

Subhānallāh il-azim Subhānallāhi musarrifil quloob.

"Holy is God, the Great, Holy is God in whose hands are the hearts of men and who turns them as He pleases."

When Zaid came home, Zainab spoke to him of the visit of the Holy Prophet and on Zaid's inquiring as to what the Holy Prophet had said, she told him the words which he had spoken and said that she had requested him to enter the house, but he refused to do so and went away. Thereupon Zaid went to the Holy Prophet and said, "O Prophet of God, perhaps Zainab has pleased you. If you please I may divorce her and then you can marry her." The Holy Prophet asked Zaid to fear God and not to divorce Zainab. But Zaid afterwards divorced his wife.

Such is the tradition which Ibn Sa'd, Tabri and some others relate; and although the tradition is susceptible of a



harmless interpretation, yet the fact is that the whole story from beginning to end is absolutely false and untrue. The falsity of the tradition becomes apparent when it is examined in the light of facts.

How far the tradition can be relied upon can be judged from the fact that among its narrators Wāqidi and Abdullah bin A'āmir Aslami occupy a prominent place, and both these narrators are in the eyes of critics utterly untrustworthy and weak. Of the two the former is so notorious for lying and fabrication that among the Mussalman narrators he probably stands unrivalled (*vide* the *Tahzib-ut-Tahzib*).

As opposed to this, the tradition which we have followed (*vide* the October number of the *Review of Religions*) and according to which Zaid came to the Holy Prophet complaining of the ill-treatment of Zainab and was asked by him to retain her and not to divorce her has been quoted by Bukhārī in his collection of traditions under the Chapter *At-tauhid*; and this collection, next only to the Holy Quran, has been acknowledged both by friends and foes, as the most authentic record of Islamic history and its pre-eminence as such has never been challenged by any. Thus the comparative value of both the traditions in respect of authenticity is too apparent to need any comments.

Reason also declares itself against the tradition in question.

It is a well-known fact that Zainab was a cousin of the Holy Prophet and accordingly it was the latter who had married her to Zaid, acting as her guardian. Similarly it is equally well-known that the injunction for women to wear veils had not yet been promulgated. In fact, it was after the marriage of the Holy Prophet with Zainab that preliminary directions about *Purdah* were first given. Hence it is obviously absurd to suppose that the Holy Prophet had never seen Zainab before, and that it was on this occasion that his eyes fell on her by chance with the result that he was enamoured of her. He must have certainly seen her thousands of times before, and the beauty or otherwise of her person must have been well-known to him already; and although it makes little difference to see one with or without a scarf, yet so near was the relationship between the Holy Prophet and Zainab and so frequent were the opportunities of their seeing each other, that the chances are that the Holy Prophet must have seen her many times even without a scarf in those non-*Purdah* days. Moreover, the fact that



she requested the Holy Prophet to enter the house shows that her body was sufficiently covered to enable her to appear before him.

In short, considered from any point of view, the story turns out to be a fabrication with no foundation in truth. And if we couple the above arguments with the consideration that the Holy Prophet led a life of perfect holiness and self-denial to which every movement of his bore witness, the whole fabric falls to the ground. Hence it is that the critics have rejected the story as absolutely false and fictitious. For instance, Allāma Ibn Hajr in his *Fathul-Bāri*, and Allāma Ibn Kasir in his commentary, and Allāma Zurqāni in *Sharh Mawāhib* clearly declare the tradition in question to be absolutely false and hold the very mention of it to be an insult to truth. And similar is the case with the other critics. Nay, we are sure that every fair-minded man who has not been blinded by prejudice will certainly give the account which was laid before the readers in the October number of the *Review of Religions* and which was based on the Holy Quran and authentic traditions a preference over the absurd and contemptible story devised by certain hypocrites of Medinah and taken up by non-Muslim writers, who, blinded by prejudice, are always eager to lay hold on anything which may serve them as a tool against Islam and its Holy Founder, no matter however false and untrue it may be.

In connection with this fabricated story, it must be borne in mind that the period in which the tale was invented was that period of Islamic history when the activities of the hypocrites of Medinah were in full swing and when, under the leadership of Abdullah bin Ubayy bin Salul, they were carrying on a secret propaganda to vilify the Holy Founder of Islam. The course followed by them was that they invented false stories and secretly circulated them among the inhabitants of Medinah, or sometimes they gave a false colouring to an incident and added to it many lies and then began to propagate it in underhand ways. Accordingly, we find that when the Holy Quran speaks of the marriage of the Holy Prophet with Zainab, it also makes a particular mention of the hypocrites of Medinah, and referring to their mischievous machinations, it says :—

“ *La illam yantahil munāfiqoona wallazina fi quloobi him marazun val murjifuna fil madinati la nughriyanaka bi him summa lā yujāwirunaka fihā illā qalilā.*” (Surah Ahzab Ruku' 8).



“If the hypocrites and those in whose heart is disease and those who spread false reports in Medinah desist not, We will set thee against them, and then they shall not tarry in thy neighbourhood save a little.” (XXXIII, 60).

It was about this period that Ayesha also was made the victim of a grievous calumny, and Abdullah and his evil-minded associates made such a fuss about the matter and circulated the slander in such forms that the Holy Companions were at a loss to know what to do, and some weak-minded and ignorant Mussalmans even fell victims to their mischievous and filthy propaganda. In short, that was a period when the hypocrites of Medinah were particularly active and their favourite weapon was to spread false and filthy news to vilify the Holy Prophet and those nearly related to him. This news was propagated with such cleverness that sometimes the Holy Prophet and his faithful companions, having no detailed information, were not able to contradict them, and thus the poison gradually diffused itself into the society. In such cases, such of the later Muslims as were not in the habit of sifting truth from error, took these reports as true and began to narrate them to others, and thus these “traditions” found their way into the collections of the writers of the type of Wāqidi; but, as we have already pointed out, the collectors of authentic traditions have taken care to exclude them from their collections, nor have these “traditions” found acceptance with the critics.

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## BOOK REVIEW.

(By S. NIAZ).

“*Dawn in India*,” by Sir Francis Younghusband. (John Murray, Albemarle Street, London, W. 10/6 net.)

India's sense of grievance against Great Britain is very bitter and very acute at the present day—a deplorable state of affairs to which the misguided cult of bomb and bullet, at the moment exercising such a fatal influence on a section of Indian youth, bears ample testimony. Political crime is on the increase; and, although no condemnation of such lawlessness can be too strong, it is evident, at the same time, that



sound statesmanship can ill afford to ignore the significance of these occurrences. This significance is the plain fact that a considerable number of Indians seem to have decided to see that justice is done to India, or to soak her sacred soil with their own blood and those of others, as a necessary sacrifice at the altar of liberty. It is true that this desperate band is, fortunately for all concerned, infinitesimally small as compared with the teeming millions inhabiting the sub-continent of India; but political unrest is one of those incurable diseases of political organisms for which statecraft has, so far, failed to find a cure—a disease which gains ground slowly from day to day and can never be cured or expelled from the system after it has once laid its hold upon it.

Apart from the violent activities of terrorist revolutionaries there is another serious factor in the Indian situation which ought to be given the closest attention, if that situation is to improve. This factor is that even those sections of Indian political thought, which never hesitate to acknowledge the great good which Great Britain has done to India in some respects, are weighed down by a sense of injury to their country and a consciousness of unrequited devotion and service to the Empire—two glaring facts to which they cannot very well shut their eyes. That this sense of injury is, in some respects, very real is frankly admitted by Sir Francis Younghusband. Take the case of the Indian Army; at present the entire number of Indians holding the King's commission does not exceed the negligible figure of 39. Even out of these there is not a single officer who holds any rank higher than that of a captain. Why is it? Is it because Indians are inferior as a fighting force? Obviously not; because when the Empire was menaced, the Indian soldier, on all the various fronts where he was engaged during the Great War, was not, in any way, less conspicuous for soldierly conduct and bearing and bravery on the field than the other units of the Imperial armies, whether Australian, Canadian, African, or the various regiments from the Home country. Going back into history, Great Britain learnt early that Indians could fight valiantly when the East India Company came to grips with the small kingdom of Mysore; then, a little later, during the struggle against the disunited forces of the four Mahratta chiefs, and then, finally, at the well-fought field at Chillianwala, high up in North-Western Punjab. How is it, then, that to-day India is deemed incapable of defending her marches from foreign aggression. Sir Francis has the fairness to admit that for



the present-day military incapacity of India, Great Britain herself is to blame. "But we must not jump to the conclusion that the fault is all the Indian's. The fault is largely our own. A century ago Ranjit Singh, the great ruler of the Punjab, could hold his own against the invaders from the North West. How is it that to-day the whole of India—much less the Punjab alone—is deemed incapable of doing the same? The reason is that we have unwittingly emasculated the Indians."

But a frank avowal of the particular instances in which Great Britain has, so far, failed to do her duty by India, is not the only, nor even the chief merit of "*Dawn in India*." Owing to a number of characteristics, which will not fail to impress even a casual reader, this book is sure to exercise a distinctly disarming influence upon its Indian readers. It soothes that sense of injury which is driving the inflammable natures in India to desperate extremes, and tends to replace bitterness with a sense of the very comradeship of which Sir Francis is such a strong and feeling advocate and exponent. The fact that he had formulated these ideas as long ago as the date of his Rede Lecture at Cambridge University is a proof of his deep political foresight and sagacity. That Great Britain and India should be as comrades to one another is a noble conception of the relationship which ought to exist between these two countries, and it may safely be said that if more Englishmen of the type of Sir Francis had gone out to India, the troubles there would not at all have been so acute to-day. Unluckily, this has not been so. But events are now forcing the thoughts of Englishmen into the right direction, and it would be a proud day indeed for Sir Francis when the idea, of which he is the father, so to speak, becomes a concrete reality, knitting together two great peoples for their mutual good and the good of humanity.

"*Dawn in India*" will therefore be eagerly read by Indians. But the sound advice which Sir Francis has offered to Great Britain in connection with the Indian problem is of inestimable value to her as well. Equipped as Sir Francis is with a life-long experience of the Indian people and his very remarkable family and hereditary connection with India, and being, moreover, a man who is gifted with a noble and sympathetic nature, he is well qualified and competent to speak on the Indian question. In his opinion, the best, the most advisable and the most honourable course for England is that "all talk of showing who is the top dog must cease." Great Britain is "not engaged in a dog fight with the



Indians. Nor is India the enemy." And as Sir Francis very aptly put it to a Cabinet Minister, "the *manner* in which we say or do a thing is almost more important than the word or deed itself." . . . "Our own pride—if nothing else—should teach us to treat the Indians as we would treat ourselves—and with all the more courtesy, as they are not our own kith and kin. Englishmen in India. . . . must remember the race to which they belong—and the race to which the Indians belong. They must keep a hold on their tongues. They may have to be stern, but they should ever be on their guard not to say one hasty word which would endanger that delicate fabric which we have been, and are, so patiently building up."

Sir Francis, as he has told us in his book, was once asked by a Minister high in the Government of the day as to what he would do if he were the Viceroy, the Prime Minister, and the Government combined? And the answer which Sir Francis made is the noblest and the most sagacious contribution to the Indian question. Prefacing his answer with the remark that in India as much depended upon the manner in which a thing was done as on the thing itself, Sir Francis replied: "But there is one thing I would most certainly do; I would first remind the Indians that we have set before us and them the goal of responsible self-government for India; that we have already taken great steps in that direction; that we were contemplating more, and, in special, were going to help them build up a national army capable of defending India. And then I would tell them in the end, when they were able to govern and defend themselves, we would leave upon them the responsibility of deciding whether they would remain within the Empire or become completely independent." In the event of this course being adopted, Sir Francis feels confident that India would be certain to choose to remain within the Empire, though this is not the reason for which Sir Francis urges this course. In his opinion this is the only honourable course open to Great Britain and the only course that is worthy of her dignity. Englishmen would be the better judges as to what is more in keeping with the dignity of the Empire, but as Indians we have no hesitation in declaring that, in our opinion, Sir Francis Younghusband is perfectly correct in his estimation of the effect which such a policy would have upon India.



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